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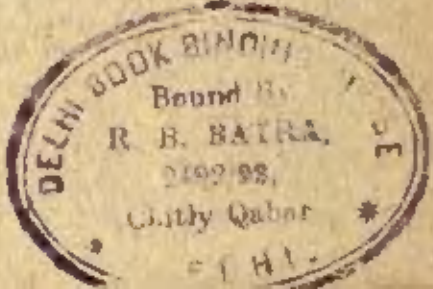

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2484 JANUARY, C. E. 1941 [No. 1

A BRIEF EXPLANATION OF THE LAW OF IMPERMANENCE

BY SENATOR U THA ZAN U.

Like the Law of Gravitation, the Law of Impermanence is a universal Law of Nature. The one is but another aspect of the other. Impermanence involves Change and Motion. The Law of Gravitation explains that on account of universal Attraction change and motion are caused. Newton says that this Law is working incessantly on all particles of Matter. The Buddha says that Everything in Nature is in a state of Flux, that Nothing is Permanent, and that Everything is Changing—arising, remaining and then disappearing. The Law of Gravitation starts by assuming the Cause, whereas the Law of Impermanence starts by pointing out the Effect first. According to the Buddha, the Cause of an Arising of what is known as Life or Being is the Force of Tanhā (Craving). Craving is nothing but an Attraction an inspiring Force. The Buddha in His own way propounded in India the Law of Attraction over a thousand years before Newton in England discovered this Law. But for practical purposes, Newton's Law has been applied for Material uplift, while the Buddha's Law has been applied for Spiritual uplift only. Hence Newton's Law is more widely known in the world

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to-day than the Buddha's Law which is confined mainly to Buddhists who are interested in their Spiritual welfare. Besides the Law of Impermanence, the Buddha also discovered the Law of Permanence and it was His Mission to help people from getting out of the Sphere where Impermanence is reigning, as it entails Suffering. His task was tremendous, as He had to work by reversing the Gear for the attainment of the Permanence from the state of Impermanence. He started Rolling the Wheel of the Law by first laying stress upon the Suffering attendant upon Impermanence, and then pointing out the Cause of Suffering, and then the possibility of the Ending of Suffering, and then the Way or Path to the Ending of Suffering.

A person who believes in Buddhism is one whose object should be to seek Self-enlightenment by paying attention to Facts around him and analysing them by calm Reflection as to their true states and objectives, and by trying to find out what is truly Permanent and what is merely seemingly permanent—and seek for Salvation from what is really a round of changing Process to attain Permanence and Peace, by believing in the Truth of the Buddha's words and working up, little by little, according to the Processes inculcated by Him, as being the best and shortest.

One of the principal injunctions of the Buddha is to closely watch the workings of (a) your physical body, (b) your feelings, (c) your mind, and (d) the law of nature ; and that you will find (1) that the process of Change is going on from moment to moment in everything, (2) that change is causing Suffering, and (3) that there is no Permanent Element in anything, and also (4) that there is nothing that is Elegant or pleasing in all these.

By following the Buddha's Process of Analysis, it will be found that a Being is composed of :—

(1) a Physical Group (rupakkhandhā), and

(2) a Mental Group (namakkhandhā).

The Mental Group may be subdivided into four Sub-groups—

(1) Vedanakkhandhā—the Feeling factor.

(2) Saññakkhandhā—the Perceiving or Recording factor.

(3) Sankhārakhandhā—the Urging or Working factor, and

(4) Viññanakkhandhā—the Knowing factor.

A Physical or Material Body is composed of minute particles made up of Elements, such as, paṭhavī—Hardness, the basing and extending element, āpo—Fluidity, the element of cohesion, tejo—Heat, the heating and maturing element, and vāyo—Mobility or Pressure, the moving element. All these four elements are present in a particle of Matter. With them there are also present in a particle of Matter. With them there are also present four Properties, such as, vanna—Colour, gandha—Smell, rasa—Taste, and ojā—Nutrition. All these eight things are found inseparably together when a particle is formed. In a Body such

particles are joined and kept together by the elements of cohesion, pressure and heat. A rough idea may be gained by trying to see how a doll can be made from flour.

Owing to the arising of certain causing Forces certain combinations of these particles appear in a Form. Such forms are given various Names for the purpose of comprehension. By Nutrition or continuous flow of similar elements into them these forms continue in appearance and give the idea of Identity (santati paññatti). To realize this idea of santati the pictures in a cinema film may be observed. For giving an object a living appearance, continued new pictures of the series are required, that formed at one moment, being different from the one formed at the next, and the former disappearing and the latter arising in succession. Thus there must be a continual flux of slightly varying pictures to produce a moving or living object. This is what is actually happening in the whole Universe, where nothing can be found that is stable and not in a state of flux.

Elements from one form are imbibed by others to help the latter to continue their existence. The Buddha says: sabbe sattā āhāraṭṭhitikā (All living beings are dependent on Nourishment). In order to keep our Body alive, we have to take Food daily, consuming living matters from objects around us for replenishing the dead and eliminated particles of our body. Is there to be found anything in our body that belongs permanently to it? The Science of Physiology tells us that every particle with which our body is made up today, will be found no more after a certain period of time, and that its place will be found occupied by quite a new one. The processes of assimilation, respiration, circulation, oxidation, dissimilation, elimination, etc. are going on continually from day to day, moment to moment.

Now take an example of a person sitting in the daylight under the shade of a tree. He exhales carbonic acid gas, and the tree imbibes the carbon and liberates oxygen which is again inhaled by the man. There is thus the passing of elements from one living body to another in circulation without stoppage.

Again, let us trace briefly the movement of a molecule of water in Nature. It goes up into the atmosphere as vapour ; when it combines with other similar particles of vapour, it forms into cloud and then into rain water and falls to the earth, forming thereafter into river water, spring water, well water, ocean water and so on, as the case may be. And then it may be consumed by any animate being or inanimate living organism, and thereafter, by the process of evaporation become vapour again and go on in its round in an indefinite manner without break and mixing with ever new molecules.

From what has been said above, it might be enough to know how Nature is always in a flux and not stationary and how physical elements

are moving about from moment to moment, from one body to another promiscuously and do not permanently belong to any particular body as its sole Essence.

What is known as Life is a process set up by an arising cause, and its seeming Identity is kept up by the continual flow of new elements like new drops of water in a flowing river. The Buddha says that a thing appears, remains for a little time and then passes on and disappears in this world ; so, there should be no attachment to such things ; and that Nibbana alone is enduring and permanently blissful.

Before passing on to the Mental sphere for speaking about the impermanence, I shall proceed to show how Suffering is experienced by the physical body itself without the need of a separate controlling Ego. Now let us reflect and see first what the Body is composed of and what the functions of each of the component parts are. It will be found that the body is composed of different organs and things, each of which has a distinct function to perform for the continuation of life. The Buddha mentions thirty-two important parts. If one important or vital organ fails to perform its function, the whole Machinery of the Body ceases functioning and begins to disintegrate.

Again, for instance, let us try to find out who it is that eats. The food is put into the mouth by the hand and the mouth masticates it with the teeth and then swallows it. It is digested by the digestive heat and digestive juices, namely, saliva, gastric juice, bile and pancreatic juice, and absorbed by the linings of the alimentary canal, and the unassimilated matter eliminated by different organs. Apart from these organs, is there to be found anything else that eats or performs all these functions of life? Does not each organ demand its own nutrition to keep it working and alive? For instance, hunger is felt because the stomach demands. If any organ does not get its proper nutrition,—for instance, if a thyroid gland does not get iodine from food—it suffers ; if it cannot perform its function, it suffers ; if it is overworked, it suffers, if it is clogged, it suffers. It is constantly suffering, apart from getting diseased. Hardening of an organ by the process of age is also a suffering. The Body is thus a living and changing Process, accompanied by Suffering. Is there anything else, apart from the component parts of the body that suffers? If there be any permanent controlling Ego, or Soul or Self that has mastery over the body, it should be able to command the body not to grow old, not to feel hungry, not to get ill, not to die, and so forth. Consequently, it will be seen that nothing else than the body itself is necessary for taking the nutrition or for suffering.

On the Mental side also, the Mind functions only by coming into contact with ideas or phenomena outside itself through the organs of the eyes, the ears, the nose, the tongue. In other words, the Mind also imbibes nutrition from or is fed by External Things through these

organs. A person born blind cannot get the ideas perceived through sight and cannot correctly understand when told about them, and so forth. Similarly, a person whose mind is not enlightened sufficiently, cannot understand the ideas known only to the Enlightened Ones whose mind's eyes have become clear of the film of Ignorance by right Treatment and continued earnest Exercises. One who imbibes unwholesome ideas suffers as one who eats unsuitable food.

For the getting of ideas or mental pictures, Organs of Perception are necessary. They are like several machines. Each must be in good working order for receiving the perceptions coming through it for the mind to become conscious of them.

The impermanence of an idea, or a feeling, or a consciousness or a mental picture can be more clearly noticed than that of a physical element. A person's mind has a Chain of Consciousnesses or mental pictures which are constantly changing from link to link, from morn till night, and from day to day. The same idea or consciousness does not endure for two consecutive moments.

Apart from these perceptions received through the organs from objects and the Mind with its four different factors, of receiving and recording the percepts, of feeling pleasure or pain over them, of knowing things through them, and of urging the person to do or not to do things by their influence, no separate permanent controlling Ego is necessary for the performance of the mental functions. Similar to the organs of the body, these Factors of the mind take nutrition through the organs of perception and perform their own functions by themselves. Besides the faculty of sight itself, for instance, there is nothing else that sees. If there be something else, such as an Ego that sees, a man born with both eyes blind should be able to see things in spite of the blindness of the eyes. Again, it will be seen that if a person has the tympana of both of his ears broken, he is practically dead so far as his ear perceptions are concerned, although his life may still persist. Consider also how a photograph of an object is possible or how a song is recorded in a gramophone record and reproduced, and as to what travels when the gramophone record is broadcasted or when a photograph is taken of an object.

The group of mental aggregates of one moment changes and disappears and forms the arising cause of the mental aggregates of the next moment. The Present is conditioned by the Past and the Future by the Past and Present. It is most important to watch and train the sankhāras of the mental aggregates. Perfection is achieved by patient and persevering practice. Material wealth is momentary, but Spiritual wealth or wealth of Character is enduring throughout the Samsarā, the wheel of existences. The Law of Conservation of Energy goes on and there must be continual onward motion until the arising force is checked.

The Buddha points out that birth, old age, disease, death, to be compelled to live with people we don't like, separation from the people we love, or not getting what is wanted, are all sufferings experienced by all Beings made up of these material and mental aggregates. All these are outstanding landmarks of Change, either wrought or desired. Change entails Suffering. Where there is promiscuous circulation of elements and strong Attachment to such things through Ignorance of their real value, nothing can be permanent. A thing that is permanent does not move about, but remains tranquil, free from change and disappearance. The two things are opposite.

The question of the Absence of a permanent Ego, or Soul, or Self will now be more specifically dealt with. This is really the most difficult and important of the questions. Persons who call themselves Buddhists are all after this quest. A Buddhist, so-called in these days, is not a Buddhist in the real sense, which truly means an enlightened person or all-knowing person. The so-called Buddhist of today is a person who respects the Knowledge of the All-Enlightened Buddha and seeks or rather should seek enlightenment for himself, little by little, by learning the Buddha's teachings, containing 84,000 Aggregates of the Utterances of the Law formed into Three Pitakas, and applying them to things around him in order to realize the true facts about them, and minimise his suffering and, in the ultimate existence, attains the Permanent Bliss. The Buddha used different methods of preaching as he found suitable for different individuals, according to their attainments and previous experience, and all these preachings were directed to one End, namely, Deliverance from the Bondage of Ignorance (or Not-Knowing) as to the exact nature of the individuality commonly known as Self or Soul and as to the existence of Nibbâna, the peaceful Permanence. Buddhism deals with facts and not theories. The Buddha declared that He became fully Enlightened only after His continual efforts for millions of years. One of the epithets applied to the qualities of the Buddha is *vijjâ-carana-sampanno* (One replete with Knowledge and Conduct). After His long-continued exercises and practice of the Ten Virtues, one of the powers He gained was dibba-cakkhuñâna (Power to see through space and time). If He directs His attention to a particular thing, nothing, even time or space, can hide it from His view. He speaks about a thing as He actually sees it. Everything that has happened seems to be recorded in the Ether which can be visible only to an Enlightened One. A Buddha is an Enlightened One. There are three kinds of Buddhas—(1) Pacceka Buddha, One who becomes enlightened for Himself for attainment of Nibbâna by self-effort, but cannot explain things to others; (2) Sâvaka Buddha. One who becomes so enlightened by learning from and practising the teachings of a Fully-

Enlightened Buddha ; and (3) Sammāsam Buddha, One who has become Fully-Enlightened by self-effort and is able to impart His Wisdom to others. Gotama Buddha was One of the long chain of the Sammāsam Buddhas.

All the present-day "Buddhists" (including the Bhikkhus) are those who are merely persons seeking enlightenment by learning the teachings of Gotama Buddha and putting them to practice. Some of them may have attained a varying degree of power and enlightenment. Even during the days of the Buddha there were several Bhikkhus who were well-versed in the Scriptures but could not actually realize this question of No-Self in its true aspect and could not see Nibbāna. One who has truly realized Anatta enters into the Path or Stream to Nibbāna and has attained the First Stage, called Sotāpatti. After the Stage of Sotāpatti comes the Stage of Sakadāgāmi, and then the Stage of Anāgāmi, and lastly the Stage of Arahatta, the wholly-purified State of an individual Being. This wholly-purified "Individuality" attains and enjoys Nibbāna, the permanent, changeless Bliss. As to the condition of the Liberated One after death, Sutta-Nipāta in a passage says ; "To say of him : 'He exists', that is not correct ; nor is it correct to say : 'He does not exist' ; where everything imaginable has ceased, there all possibilities of speech have also ceased.". Nibbāna can be seen and realized only by a person who has attained the Stage of Sotāpatti at least and this Stage of Sotāpatti is reached by a person who has developed his knowledge to such an extent as to be able to see free from any doubt the Anatta (or No-Self) nature of his individuality. Thus the prerequisite of one who wants to understand the real nature of the Permanence is to strive hard to clearly realize the No-Self nature of his individuality.

The question would therefore resolve itself into—what can be this "individuality" that has no self and yet would enjoy the bliss of Nibbāna ? There is some "individuality" which receives the effects of the merits and demerits as paccayuppann, Receipient of the Effects transferred by Causes. Everything preceding becomes paccī or paccaya (cause) and the one following it paccayuppan or paccayuppanna (effect). The view that nothing passes on after death is one wrong view (uccheda diṭṭhi) even as the view that permanent Soul leaves the body and continues and enters into a new one or place is another wrong view (sassata diṭṭhi). The Truth is said to lie in the Middle. As to this continuing "individuality" the Buddha's words are : *na ca so, na ca añño (Neither is it he, nor yet another).* This *should be the Key to the question of Anatta in the sense of No-Self, or No-I.* The idea is so fine. As found in the days of the Buddha, there are said to be 62 kinds or shades of wrong views (diṭṭhi) of which 7 belongs to uccheda class and 55 to sassata class, and that among these there are 20 shades of sakkāya

diṭṭhi (wrong views regarding Self), 5 being of uccheda class and 15 of sassata class, and that a wrong view about Self is the main cause of the other wrong views.

In conclusion I would point out that there are two kinds of Truth—(1) Sammuti sacca—worldly truth, that is, the commonly accepted truth, being true as known to the ordinary individual who knows things as they appear to his senses, and is useful for worldly purposes, and (2) Paramattha sacca, the real truth, known only to the enlightened, and is useful for attainment of Nibbāna, the Real and Permanent Good.

It is not an easy matter to convert a mind from a long accepted apparent truth to a real truth which cannot be easily discerned by the ordinary untrained senses. For example, before people began to learn that the earth revolves on its axis and thus day and night are produced, they saw with their own naked eyes that the sun rises in the east and sets in the west, and thought that it really does so. It required a good deal of arguments and proofs to convince that what appears to the naked eyes is not a true fact.

May the Real prevail and bestow everlasting Good.

Just as, monks, of all creatures, whether footless or having two, four, or many feet; whether having forms or formless; whether conscious or unconscious, or neither conscious nor unconscious,—of these the Tathagata, the Arahant, the fully Enlightened One, is reckoned chief;—even so, monks, of all profitable conditions which are rooted in earnestness which join together in earnestness,—of those conditions earnestness is reckoned chief.

Samyutta Nikaya.

THE THREE GOLDEN RULES

By Bhikkhu Metteyya

Uṭṭhahatha! nisīdatha! daḷhaṃ
sikkhatha santiyā.
Awake! sit up! strive hard for
inward Peace!

—Uṭṭhāna Suttanta.

The mind can be cleansed. The whitest, purest, holiest heights can be attained.

All evils can be overcome; all good can be accomplished.

The noble words of the all-Enlightened Teacher of men and gods, ever hearten the aspirant to those sacred heights.

"The blessedness of two virtues," says the Lord, "have I realized: never be contented in doing good, and never to shrink back from the struggle."

The "warrior" who strives for perfection would sooner die than brook defeat and live as the slave of his own passions.

Says the Lord:

Never shrinking back, O disciples, I struggle on thus:—'Let me be reduced to mere skin, sinews and bones; let my flesh and blood dry up. But I will not stay my energy until I have attained to that supreme state which can be won by manly strength, by manly energy, by manly striving.'

By my earnest struggle, by my utmost diligence, O disciples, I won Enlightenment, I attained to the Peerless Peace of Nibbāna.

And, my disciples, if ye too will struggle earnestly, ye too will, in no long time, in this very life, realize by your own intuitive wisdom the consummation of the incomparable life of holiness for which noble scions rightly renounce home for the homeless life.

Therefore, disciples, thus must ye train yourselves: 'never will we falter, never will we decline the contest; but will struggle on, with this thought:—Let our flesh and blood dry up, but we will not stay our energy until we have attained to that supreme state which can be attained by manly strength, by manly energy, by manly striving.'

Thus, my disciples, should ye train yourselves.

Our Blessed Lord of Infinite Wisdom teaches *PACCATTA-PURISA-KĀRA*. Out of His boundless love He reveals to us the Good Way and encourages us to tread It.

We ourselves must change our habits, characters, and deeds. The control of his own individual will and

they at least say 'We know, we have seen where Brahma is, whence Brahma is, whither Brahma is?'

'Not so, Gotama.'

'Vesettha, in a string of blindmen clinging one to the other, the first sees not, the middle one sees not, the last sees not; just even so, me thinks, Vasettha, is the talk of these Brahmans: the ancients do not know or see, the middle ones do not, the latest do not.'

'These professors (Brahmans), like other ordinary folk, see the Sun and the Moon whom they pray to, praise and worship walking round with clasped hands in the direction whence they rise and where they set.

'But can they point out the way to a state of union with the *Sun* or *Moon*-god and say 'this is the straight path leading him who acts according to it to a state of union with either god?'

'Certainly not, Gotama.'

'Vasettha, it is like the talk of a man who says he loves and longs for the most beautiful woman of the land whom he has not seen and whom he does not know by name, caste, complexion, size, height, or by any detail. It is like the talk of a man wishing to make a staircase at the junction of four roads, to mount up into a mansion without knowing location and direction. Or again, it is like a businessman on the other side of the river Aciravati bound for this side, invoking, praying, praising and saying, 'Come hither, O further bank, come over to this side'. Or again, it is like the same man, bound tightly with his arms behind his back by a strong chain, before this river in high flood, lying

'For Vasettha, the professors are bound by five chains—pleasures of the eye, ear, nose, tongue and body—they do not see their danger and unreliability and enjoy them. They omit the practice of those qualities which really make a man a Brahmin and adopt that of those which really make men non-Brahmins. These men who are entangled in lust, desire, malice and doubt, cannot become united to Brahma, who is free from these qualities.

'The three-fold wisdom they make into a waterless desert, a pathless jungle.'

'Vasettha said: 'Show us the way to the state of union with Brahma, if you know it.'

'Listen then, Vasettha. He goes to Brahman who proclaims the truth for all, in letter and spirit, lovely in its origin, progress, consummation, who has acquired the realisation of impermanency and absence of self, who forsakes his wealth, be it great or small, forsakes his circle of relatives, be they many or few and becomes a recluse. Righteousness is his delight. He encompasses himself with holiness in word and deed. He sustains his life by pure means. Good is his conduct and the door of his senses is guarded. Mindful and self-possessed, he is quite happy.

'Unlike some Samana Brahmans who live by the support of the faithful and continue to injure plants or vegetables, who witness public spec-

tacles, busy themselves with games detrimental to their progress in the holy life, use luxurious couches, or articles of adornment of their persons, who indulge in mean talk and wrangling, who perform the servile duties of a go-between, who are hypocrites and eke out an ignoble livelihood. The true Bhikkhu refrains from doing any of these things.

'Now Vasettha, who is a Bhikkhu?'

'He who abstains from destroying life or raising the cudgel and the sword.

'He who abstains from taking anything not given. He accepts only what is given and is content with that.

'He who puts away unchastity, lives a chaste and pure life, and is averse to sexual sin.

'He who abstains from speaking untruth: who speaks truth and swerves not from it. He does not injure his fellow-men by deceit.

'A Bhikkhu abstains from calumny. He does not carry tales inciting the people thereby to quarrel against one another. He lives as a peacemaker, binding together those who are divided and encourages the friendship of those who are friends. He loves peace and speaks words that make for peace. He abstains from harsh language. The words he speaks are humane, pleasant to the ear, civil and pleasing to the people, melt the heart and make him popular. He puts away foolish talk and abstains from (gossip) idle talk. He speaks at the proper time and of that which is the truth, good doctrine and good discipline. He speaks that which is profitable, that which is well-grounded, well-defined and fully wise.

'He refrains from injuring any herb or any creature. He takes only one meal a day. He abstains from food during the night or at the wrong time. He abstains from dancing, singing, music, theatrical shows, from adorning himself with garlands, scents and unguents and from using lofty couches and large beds.

'He abstains from the obtaining of silver or gold, uncooked grain, raw flesh, bondmen, bondwomen, sheep or goats, fowl, swine, elephants, cattle, horses, mares and fields or lands.

'He abstains from carrying out those errands on which messengers are sent, from merchandise which involves tricking people with false weights and measures and alloyed metals; he abstains from bribery, cheating, fraud and crooked ways.

'He abstains from maiming, killing and imprisoning, highway robbery, looting villages, extortion of money, obtaining money by threats of violence.

"He fills the four quarters of the world, the whole wide world—above, below and around—with thoughts of love, pity, sympathy and equanimity far-reaching, increasing and beyond measure. Like a powerful trumpeter who makes himself easily heard in all the four directions, *the good man* does not pass by or leave aside even one of the things that have form

or life but regards them all with a mind set free and deep-felt love, pity, sympathy and equanimity.

'Truly, this, Vasettha, is the way to a state of union with Brahman, for (Bhikkhu and Brahma) both are free from household cares, from anger, from malice, they are pure in mind. Each is a Master of Himself. Thus is it possible that after death, when the body is dissolved, the Bhikkhu shall become united with Brahma.'

When the discourse was over, the two Brahmans who were delighted with His words, said, 'Lord, accept us as your disciples from this day.'

WHAT CEYLON HAS GIVEN INDIA

LIFE WORK OF DHARMAPALA

"Our women, perhaps, took to the saree owing to the magnificent efforts of the great Devamitta Dharmapala, and I feel strongly that the people of this country have not yet fully appreciated the value of his work," said Mr. S. W. R. D. Bandaranaike, the Minister of Local Administration, while presiding at the annual prize-giving of Mahabodhi College, Colombo, yesterday.

Mrs. Bandaranaike gave away the prizes.

Mr. Bandaranaike said that during his recent visit to India he had been even more convinced than before of the greatness of the late Devamitta Dharmapala.

Ceylon's Gift

It had been said, ad nauseam, that all that was best in Sinhalese culture was borrowed from India, he continued. But when he was in India he observed that the activities of the Maha Bodhi Society in India had given that country a great gift. That was the Dhamma. The Dhamma may have come from India originally, but today the presence of Buddhism in India was due to the work of the Society.

That work was the result of the high endeavour of Devamitta Dharmapala.

There was one worthwhile way in which the people of Ceylon could perpetuate the memory of the man, and that was to make the best use of Maha Bodhi College.

That was not all. It was imperative that an original system of Buddhist education should be evolved.

Mr. Rajah Hewavitarne, the Manager of the School, announced that the General Secretary of the Maha Bodhi Society in India, Mr. Devapriya Valisinha, who was himself an old boy of the College, had offered to negotiate a loan of Rs. 25,000 on behalf of the School. The interest payable was quite reasonable. Mr. Hewavitarne expressed the hope that it would be possible to make use of the opportunity.

Mr. J. Jayatilaka, the Principal of the College, in presenting his report, said that the staff was conscious of the responsibility that was theirs and always sought to maintain and improve the institution by giving it a high standard, tone and character.

He went on to pay a tribute to the late Mr. Neil Hewavitarne, the former Manager of the School, by whose death the College had lost a zealous benefactor and a great friend.

At the end of the proceedings an interesting variety concert was held, Mr. Eddie Dayalamne contributing very popular items to the programme.

—*Ceylon Daily News.*

AHIMSA

J. Chaudhuri, B.A. (Oxon), M.A. (Cal.) Bar-at-Law

Vice-President, Maha Bodhi Society.

Gandhiji's doctrine of *ahimsa* seems to be very different from that which has prevailed in India from time immemorial. Gandhiji uses it as almost synonymous with non-violence. In the early stage of his political propaganda of non-co-operation, notably in his memorable speech on the Madras Beach, he said that we have to resort to non-violent non-co-operation because we have not got the sword. That signifies that he intended to make use of non-violent non-co-operation as a weapon. He has repeated the same sentiment on subsequent occasions.

Ahimsa is a mental attribute, a subjective feeling and not any external action. Violence or non-violence is no criterion by which it may be judged. Non-violence in its consequence may operate intense coercion, suffering or misery. Violence, on the contrary, in appropriate cases may afford great relief from violence, oppression and suffering. Gautama Buddha, the greatest apostle of the gospel of *ahimsa*, interpreted it in terms very different from Gandhiji's exposition of it. A General approached him and asked him what he thought of a soldier's profession and Buddha said that it is quite legitimate and honourable. What he meant was surely the right of self-defence. He disapproved of aggressive wars. For instance, when the Prime Minister of Ajatasatru at the present site of Patna consulted him about the king's intention of waging war against the Vajjians and other small republican states of the Licchavis and others, Gautama Buddha disapproved of it and told him as also the people of the freedom-loving small states that if they maintained unity amongst themselves, the King would not succeed in subduing them. Lord Buddha did not ask these brave people to surrender because a powerful King was about to wage war against them.

The *Gita* regards the prosecution of a righteous war as legitimate and meritorious. This most popular gospel of the Hindus regards violence, when it is used in defending the righteous or in the repression or suppression of wrong or wrong-doers as quite legitimate or meritorious. Acts so done are not regarded as sinful in the Hindu scriptures and do not come within the category of *himsa*.

The *Gita* regards Buddha as one of the greatest Hindu apostles and interprets *ahimsa* in almost identical terms. Buddha enjoined that in performing the duties of life, one

should discard all cravings of the flesh or spirit (*tanha*) such as the craving for acquiring power, wealth or satisfaction of the senses. So long as one could do that, he would be able to follow the right path. The *Gita* says the same thing when it enjoins the performance of duties in a *nishkama* spirit, that is free from the cravings of the flesh or spirit. Nishkama means the same thing as the discarding of *tanha* (craving). Thus it will be seen that *himsa* and *ahimsa* in our scriptures are not judged by reference to violence or non-violence of an act or action but by reference to the spirit in which it is done. If an act is done as a matter of duty without passion or prejudice, or any longing for any loss or gain, it may be said to be done in the spirit of *ahimsa*, no matter whether it is violent or non-violent.

Buddha often said that his *Dhamma* (Rule of Life) is easy to comprehend and easy to follow. It is simply this. That there is suffering in this world and that there are means of relieving suffering, that it is the duty of us all to relieve sufferings and to discharge our duty in a self-less spirit. In the discharge of such duty all passion or prejudice should be avoided. Man is endowed with reason and moral sense. It is by appeal to these that he may be persuaded to follow the right path. It is by such means that Buddha was able to bring round the majority of mankind to his views. The doctrine of *ahimsa* has no room for coercion, violent or non-violent, within its scope. It is an abuse of the doctrine to make use of coercion as a means of gaining one's end. Strikes, passive resistance, civil disobedience and other varieties of direct action are weapons forged in modern times for carrying on class war and have no kinship with the time-honoured moral principles of *ahimsa* which represents the apex of the cultural evolution of mankind.

The term *Satyagraha* is likewise a misnomer. Its literal meaning, if it means anything, is *regard for truth*. How it can be interpreted as meaning civil disobedience or any form of direct action, it is difficult to see. Non-violent non-co-operation and *Satyagraha* are after all weapons forged from the modern political armoury for coercing the government or others in power to yield to the demands of their opponents. I do not express any opinion in the abstract whether it may or may not be legitimate to resort to such means on any particular occasion. All that I mean to say is that it is a method of warfare and it is a misnomer to designate it *ahimsa*. An *ahimsa* method of bringing round others to our views is to exercise power of persuasion by show of reason, by appeal to human moral sense which is bound ultimately to triumph.

It is difficult to follow how Gandhiji with his faith in *ahimsa* has all through his political career held *in terrorem* non-violent non-co-operation and his so-called *Satyagraha* (civil disobedience) as a means of political warfare in which he has launched the Indian National

Congress since he assumed its leadership. One would have expected that consistently with the doctrine of *ahimsa* he would resort to negotiations and power of moral persuasion, especially in the present times, when the doctrine of "might is right" is being ruthlessly forced on mankind, for reaching its goal. True to the traditions of our ancient civilization we should all try to convert the warring world to accept *ahimsa* as the highest ideal of human culture and the only cure for all the evils to which human mind and flesh are heir to and banish for good all our cravings for wealth and power for keeping our fellow beings in bondage and subjecting them to oppression, misery and sufferings.

UNIVERSITY IN BUDDHIST SANCTUARY

Mount Omei in western Szechwan is one of China's leading Buddhist sanctuaries. Its scenic beauties and religious importance have beckoned pilgrims and tourists from afar. Today, it offers a home to 1,351 students of the National Szechwan University formerly in Chengtu.

The National Szechwan University was established in 1931 by incorporating the Szechwan Provincial University, the Szechwan Normal College, and the Chengtu University. An annual appropriation of $600,000 was allotted from the Szechwan salt tax.

The institution had then four colleges—arts and letters, law, science, and education. The college of education was dissolved in 1933, and a college of agriculture was added in 1935.

The widespread Japanese bombings of Chinese cities made it necessary for the school to move to Mount Omei in May, 1939.

The university's student body of 1,351 is the fourth largest of the country, next only to the Central, Sun Yat Sen, and Southwest universities. The students come from 24 provinces with 64.4 per cent of them from Szechwan cities. The only provinces not represented in the institution are Sinkiang, Heilungkiang, Ningsia, and Jehol. Of the total 1,106 are men and 245 are girls. Their average age is 23.4 years.

The university at Mount Omei is divided into two parts. The colleges of arts and letters, and law are situated in a Buddhist temple amidst a beautiful forest, while the college of science is housed in a village at the foot of the mountain. The freshman class, with its required military training, is located in another village.

Besides attending classes and using to the best the chance to explore the famous sacred Buddhist mountain, the Szechwan University students are also engaged in a number of social activities in near-by villages and counties. More than 60 students toured the countries of Omei, Kiating, Ching-cheng, and Pengshan in the three summer months of 1939 with their circuit library, clinic, and lecture "soapbox." Another party visited Lungchi and Opien this summer for the same purpose.

Freshmen students form the teaching staff of two schools in neighbouring villages and the science students maintain an "information desk" to answer questions and write letters for the farmers.

Activities in the school begin at six in the morning with the flag-raising ceremony, and end at nine o'clock in the evening under oil lamps. There is no material comfort. But the students can enjoy to their hearts' content the serenity of nature, which gives inspiration to the development of mind and soul.

A STORY FOR CHILDREN

AN INVITATION.

By Irene R. Ray.

Not long ago I was invited to go for a day's outing in a motor car. We packed up some lunch and fruits in a basket and set off early in the morning along the road that leads out of Calcutta towards the North. Can you tell me the name of that road? That's right, it's the Grand Trunk Road. We went straight up the Grand Trunk Road for about one hundred miles. There we found a very pretty little place, called Bud Bud. We stayed for a little while in the Dak Bungalow and then set out for home once more.

A Very Long Road

I was sorry we had to go home because I liked the Grand Trunk Road. I wanted to go on and on until I came to the end of it. My friends laughed when I said that, because the Grand Trunk Road is fifteen hundred miles long, and I had travelled only one hundred miles! Do you know where you would get to if you followed the Grand Trunk Road right to its very end? You would get to Peshawar in the North West Frontier Province. That would be very thrilling, wouldn't it?

As Wide As An Elephant

This road is very very ancient. It has existed for over three thousand years. At first it wasn't really a road at all, it was only a footpath. But it was quite a wide footpath... wide enough for elephants to go along comfortably! And since that time it has been built up into a proper road by many kings of India.

A Good and Gentle King

The most interesting of these kings was called Asoka. He lived about 270 B.C. When he first became king he had a huge army and fought a big war. But when he saw how much suffering was caused by fighting, he felt sorry and became a Buddhist. He then began to teach his subjects all that the Buddha had taught two hundred and fifty years before that time. The Buddha said that you must be kind and gentle to all people and to all animals, and Asoka showed his people how to do this in a very practical way. He built good roads with large shady trees at the sides, just like the Grand Trunk Road. He planted orchards and dug wells for thirsty travellers and built rest-houses for them. He opened hospitals for sick people and sick animals and made laws to protect wild birds. The people who had been sent to prison were very well treated and many of them were set free each year on the anniversary of

the King's coronation. Asoka's kingdom was such a large one that he could not go very often to *all* parts of it, so in many places he erected large pillars about forty feet high, and on them he wrote things to remind the people of what he wanted them to do. All the people were very happy that their king was a Buddhist, and they did their best to follow his good example. And, of course, Asoka was happy too. Instead of trying to make people serve him by fighting them he found that by being kind and gentle, all the people *wanted* to be his friends.

I wish people these days would listen to what the Buddha said, don't you? But nowadays people have forgotten his teachings and so they fight and kill each other. And people have forgotten how to be kind to animals too. They beat their animals and make them work too hard, and are cruel to them in many other ways as well. The Buddha was never cruel to animals, was he? When he was a little boy he once saved the life of a swan. Shall I tell you how it happened? Listen then, this is the story.

BUDDHA AND THE SWAN.

The Buddha was a Prince and he lived from 560-480 B.C. When he was a little boy his name was Siddartha. He was very fond of animals and it pained him very much when he saw people kill them for food or sacrifice them in the temples. And he was even more sad when people hunted animals for sport. He knew that they did not want to be hurt or killed any more than we do. When he was only about eight or nine years old he showed great kindness to a swan.

One day he was walking in the garden of the Royal Palace when he saw some wild swans flying overhead on their way to the Himalayas. As he was watching them and admiring their long necks he suddenly saw an arrow shoot up into the air and pierce the wing of the leader. The bird immediately fell and Siddhartha ran quickly to where it lay on the ground. He at once sat down and took the swan into his lap and gently but firmly pulled out the arrow. The beautiful white feathers were stained with blood, so he bathed the wing with water, and covered it with cooling leaves.

Just then his cousin, Devadatta, came to him and said, "This bird is mine. Give it to me. When it was flying in the sky it belonged to nobody, but now that I have shot it down, it is mine." But Siddhartha refused to give up the swan to his cruel cousin.

"Oh no," he said, "It's not yours, it's mine, because I love it and pity it. But don't let us quarrel, Devadatta, we will go to the wise men. They will settle our argument."

So they went to the wise men of the Court and told them what had happened, and the wise men promised to talk it over and let the boys know what they decided. But they couldn't come to an agreement! They were arguing and arguing when suddenly they found a

stranger amongst them. No one had seen him come into the room and they didn't know where he had come from. Then the stranger spoke.

"If life is worth anything at all," he said, "surely the person who saved the swan has more right to claim it as his own than the one who wanted to kill it."

The wise men all agreed with this so they gave the swan to Siddhartha and he looked after it until it was quite well and then he set it free and it flew off to its friends in the Himalayas. The King was very pleased with the stranger for settling the dispute, but when he wanted to thank him he was nowhere to be seen. Only they saw a large snake slide silently out of the room.

"Ah," they said, "it was a god."

Can you think of any other people who were fond of animals? I can, but I shall have to tell you about them another day. If you look out for them you will see many people who are always kind to animals and never hurt or kill even the smallest insect unnecessarily.

Whose hath Faith and Wisdom,—these two states
For ever yoked together lead him on :
Conscience the pole, and Mind the yoke thereof,
And heedfulness his watchful charioteor.
The car is furnished forth with Righteousness,
Rapture its axle, Energy its wheels,
And Calm, yokefellow of the balanced mind,
Desirelessness the drapery thereof.
Goodwill and Harmlessness his weapons are,
Together with detachment of the mind.
Endurance is his leathern coat of mail:
And to attain the Peace this car rolls on.
'Tis built by self, by one's own self becometh
This best of cars, unconquerable (in battle).
Seated therein the sages leave the world,
And verily they win the Victory.

Samyutta Nikaya.

INDIA, THE LEADER

By Elaina Williams

India is not merely a location. India is an idea, and it is the particular idea that is to rule this Universe.

The new world, the new civilization which is now in a state of unfoldment, is based on the principle of that IDEA for which India stands.

And this principle is *ONENESS*.

Spirituality must rule and because of this necessity, the old world of materiality is gradually coming to an end. Just as the dark hour precedes the dawn, materiality in its extreme expression, is being noticed and will be still more in evidence as the dawn of the new world becomes the greater day of realization.

We have with us men, as infants, who have brought to this plane their ideas which will gradually create the plans for a new form of thought, of living, of education, ethics, culture, philosophy, religion, and these plans based on fundamental Truth cannot be changed by man-made laws.

As a matter of fact, since the year 1900, we have acquainted with many inventions, creations and scientific discoveries which are only minor forerunners, that are only introductions into what will come from the understanding of these men, who are now infants or even infants to be.

Since the close of the century which began in 1800, people of the old school born in the old world, are having an introduction to what the new age is bringing forth.

The principle, which is the background of this new age is that idea for which India stands. The creations of men will have that principle as their background, and the turmoil, which the advanced thinking man of today has to endure because of the limited wisdom which is found mainly in those of the so-called old school, will not be an impediment.

The illumined mind today, offering the Universe a great suggestion for world progress, is too often ridiculed because of the vast majority who lack foresight. These suggestions are forthcoming because this great dynamo is at work gradually chiselling out that new era and many a man with an advanced thought finds himself either in the insane institution or prison.

Unfortunately we have too many people with old world ideas in positions of power, which is merely man-made power.

The suffering of the individual however, caused by placing that thought into the cosmos, is just a form of sacrifice which does not mean that, because of his imprisonment, the idea must be lost.

The cosmic forces are developing that idea in spite of man-made laws,

therefore nothing is accomplished by these men of material law other than to bring about these sacrifices, to retard progress and display their own ignorance and limitations.

Humanitarianism must rule.

When we come to know *TRUTH*, we will understand the meaning of ONENESS.

We might draw a picture in words of simplicity and say, that the air which we breathe is life, is One and the same air used by all men.

This being true, we can understand that there is no difference in the air, whether it becomes the breath of one or the other person, which makes us realize the ONENESS of life.

That ONENESS or Dynamo, which operates not only within us but also everywhere without, is no respecter of persons.

Therefore all humanity is ONE. All humanity breathes the same air, expresses the same life which is causing more and more life forces, by the fact that it is a generator.

We cannot see this power with the physical eye, and this power needs no further explanation. It just is, and we know it is.

If we accept this power, then, as the great principle which is life, we cannot prevent humanitarianism.

People are subject to erroneous behavior due to their remaining in doubt as to what is their conception of the supreme intelligence, but it does not mean that those who *have* a conception are the least bit different, except in understanding.

The physical, material forms expressing this life force should not be discriminated. We must extend sympathy to those who are unfair with us and forgive them for they know not what they do.

Therefore, love and toleration for all is truly humanitarian, and really selfish in that it brings great rewards.

The East, with its three wise men, which as a symbol stands for the perfect Trinity, or the principle of Oneness, Meekness and Allness, has been patient. It is a dynamic leader in silence.

A great man was born to set an example of power through meekness. Gandhi who stands for Oneness is expressing that meekness as a true messenger, who is satisfied to patiently adhere to that principle which is life and which is greater than body or bodies and possessions as he so willingly makes us realize.

Great things can be accomplished in silence, meekness and patience, when behind these, is that perfect knowing that the principle for which he stands Will rule. Time or people mean nothing to Gandhi who stands for Right. He does not say, "our country, whether she be right or wrong."

Gandhi is a messenger and in spite of obstacles, in spite of sacrifices, in spite of the delays of centuries, his message, the wisdom of the East, will be accepted, even though more centuries may be required before it is brought into manifestation.

Those who are today about to see the light, that so-called light of Asia

which shall illumine the path of the world, are now doing the great work meekly.

They realize the limitations in many and are quietly going about their tasks of observation, unfoldment and presentation.

We must forget self and those who seem more important to us than others, and become more universal minded. We must endeavour to learn the requirements of the new age ; the lessons of the new school ; we must do our share to build the new world and realize unselfishly that the disasters and upheavals, that the wars and destructions are the tearing down forces of the old system of things ; that, "when the smoke of battle clears away there will be that brighter day."

Non-violence may be the law of some, but violence is still the law of many, and as long as we have the militant attitudes of violence, there will be smoke from battle.

Peace on earth and goodwill toward men go hand in hand, but the phrase carries the cart before the horse.

First let us create a goodwill among men by personally feeling a goodwill towards them and be instrumental in bringing about a peace that is lasting.

And why should there be a differentiation of people of our country and those of others ; of ourselves and any other ; except a very selfish, limited understanding of the great force which is all the same within and without all of us.

All humanity has experienced birth for the purpose of overcoming the conditions to which humanity is subjected. For this reason, we must sympathize more fully with those who, in their ignorance, displease us and awaken that spirit of war, whether it be in a household or on the battle-field.

When we are able to attract peace to our individual selves and realize that we are great batteries which need constant charging, we are then able to inject actual peace into the atmosphere which is the breath, the life, the propeller of all men.

BUDDHIST SENTIMENT OF LIFE

By Bhikkhu Vajrabuddhi.

It is often said that the root aim of all religious experience is to bring the individual into perfect accord with the purpose, the great Norm (Dharma) of the Universe. Buddha is quite clear and plain that *Dharma* or the Law of Righteousness, the sovereignty of the moral order is the only one Reality which is not subject to the all-ruling law of mutation and death, though all Pāli books may crumble away into dust. Perfection, therefore, is not so much intellectual exaltation into the realm of eternal truth as ethical transformation into eternal righteousness and is dependent in the last resort on a right attitude of will.

And so man must labour in the sweat of his brow to regain his own real nature, in the fundamental Dharmata of all existence, for the *Bodhicitta* or Bodhi-mind is latent in us all. But men grew blind through their own senses and lusts. Their unsettled movements and desires are fierce, reckless, and manifold. They desire too, to be wise and good, and what is worst of all, they desire to know and to define too much. If we crave for wisdom we shall not grow to know at first hand, intuitively. Real perfection and fulfilment results from the wearing down of the sense of separateness, it is something essentially creative and free in the utter loneliness of the spirit. But we hinder the expression of this creative freedom of pure being by trying to copy a sage or the path of another. The Truth is not there, and no satisfaction can be found in it, for Truth is not true for us except as we ourselves see and do it.

Buddhism which is not a philosophy and not a religion in the ordinary application of the term, nor "yet another 'ism', teaches natural simplicity and untrammelled spontaneity of action, the joy and peace of falling in with the universal order of nature, with neither acquisitiveness, nor apathy, nor rebellion, nor fear; but possessing one's mind and strength in patience and finding peace in so doing. It is not quietism and cynicism blind to the beauties of this world, but a well-balanced activity and utter spontaneity void of unnatural striving. All is, "such as it is", it is seen as being just so. So we live impersonally from out of ourselves, we seek enlightenment no more in books but in our own hearts.

Here we teach ourselves, our Enlightened Master merely points the way. Therefore Buddhism has numerous ways of teaching at its command. Each type of mind seems to require its own method. To find entrance into one of its many gate-

ways, we must be at peace, breathing rhythmically, adjusted to life. Just let go, as it were, with a stream, not rowing your boat with your own self-willed strength and purpose. Go with the great stream of nature, neither stopping nor grasping eagerly at it to keep little bits for yourselves. To attain harmony we must keep pace with life and fall in with whatever happens, as a matter of course. We do not try to look back and to go against the stream, we must not separate from this life-current and create about ourselves a turmoil of ripples and little pools, the images of trees on the surface of the water become confused and distorted. Many enlightened Masters say that enlightenment is only achieved when one has given up all wilful purpose and scheming. We resist not what appears to be evil, but we have to become aware of it and to pass through. There is no meditation without poise and peace: "Keep your mind in its natural state."

We affirm and embrace all in welcome, every experience and trouble, however unpleasant, however delightful. We are one with All, for nothing is eternal around us and the soul in flux never existed as reality. Remove the ideas, wishes, reactions of the personal ego towards anything whether instinctive, emotional or mental—set it wholly free, untouched by such misleading conceptions as those of "self", of "merit" or of "attainment". You must give up your own intention, shut off, as it were, your fierce brain-action and cease to drive your mind in an egoistic sense. This means full acceptance, a natural assimilation, "because so it must be". It is true purpose, however useful, is the denial of freedom, for purpose means plan, and therefore, it is the negation of spontaneity. Of course, these latter advices are only intended for a later period of mental instruction and meditation.

Naturally in our material aspect we are bound up in our Karma which is planned life. Thus we are always fettered, for matter cannot overcome its own laws. In the realm of spirit, however, there are no such laws and such a restraint, for "the wind bloweth where it listeth". Spirit is not bound by law, and yet it conforms with law. Though spirit is free from matter it cannot be free with it. It is law in itself and has no purpose of its own; yet it serves a purpose, and in this service is perfect freedom. The awakened spirit is able freely to serve because it is determinable and bound by nothing. Only he who interferes with and fights against the laws of nature is enslaved by them. The more he resists against these tough barriers within and in the outer world, the more he feels the toughness of their ties. "Violence cannot be destroyed by violence."

Thus the Buddhist conquers by submission and non-grasping. We know then that conscious relaxation from earthly activity, from desire and greed is release, in resistance—imprisonment and slavery. Moving

with life and its law of coming and going, spirit moves and is not moved by it. When we enter the stream freely, we must inevitably be enriched as it passes through us and washes off the debris. In his every day-life the Buddhist goes on with his life as he finds it in the various circumstances of this very being living right in the midst of it, yet remains supremely unattached and pure. We are only happy when, like children, we forget ourselves, and take life lightly as a play. Men would be true men, if they would but let their lives, in joy and sorrow, flow of themselves, as the sea heaves, as a flower blooms. Each does simply and naturally what it must and is content.

Hence the unique Buddhist sentiment and art of living lies in the cultivation of desirelessness and right discrimination for the free operation of Harmony and Love; in short, it is the conscious relaxation of tension on every plane to surpass all above which there is no higher. Life's fulfilment is the rest in activity, the vision of the Eternal in the midst of this world of change, when a man has risen above himself and views life with "the unborn eye of the spirit". On its positive side it blossoms into that unbounded love and compassion, "the love of a mother for her only child". Creative freedom, self-sacrificing service and perfect purity are the surpassing crown, the sublime full-bloom on the Buddhist Bodhi-tree, the root of which has got in the mud and mire of society, but whose branches and leaves are spread in the immensity and illumination of the Tathagata. Let none revile that which is too high for him to understand: for greater love hath no man than this, that he gives up salvation for the sake of others.

He is the true sage and Buddhist who seeing the farthest, has the deepest love for mankind ■ clear the way for the blessed radiation of a loving, all-embracing heart, to make easier the path for those whose feet are weaker than his own. Genuine Maitri is wisdom in action, it is life and movement, a dynamic force which must be set free if it is to work in its widest and highest sense. It is not the Buddhist philosophy of "non-self-ism" that has won the hearts of countless men and women for more than two milleniums, but the living practical religion of unselfishness, of Love and Compassion which the message of the All-Compassionate One has been from the beginning.

Let "each burning human tear drop on our hearts", let us smile happily while doing our best to see that it is removed; then will the Kingdom of Happiness come to us—when we do no longer seek after it.

THE SCENT OF SANCTITY

By Bhikkhu Metteyya.

They praised chastity and virtue, rectitude, mildness, restraint, humility, compassion and patience.

He who was the noblest of them, holy and powerful as the very Brahma, even in sleep he indulges not in impurity.

Following him some wise men in this world extolled chastity, virtue and forbearance.

—Brāhmaṇa Dhammika Sutta.

Be it yours, blessed readers, to make the whole world one place of peace, one sacred grove, full of the scent of sanctity.

No daughter of India, says Magasthenes, was known to have been unchaste, and the Indians then excelled all other Asiatics in virtue, valour and wisdom. May all these blessings be yours again. May they be the whole world's too.

If the whole world to-day undertake to observe the sacred Third Precept, there will be no more unhappiness, no more afflictions, no more evil diseases and no more quarrels.

The disciple, lives like a god, and says in his love of purity :—

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi.

"I undertake to observe the precept of abstaining from the thought of misconduct."

May the thought of misconduct be eradicated from the human heart for ever, and may every man be blessed with godliness.

In the Dhamma-Pāla-Gāma, the Virtue-Warded-Village, because husband and the wife lived faithful to each other, the children never died young. Pure parents beget wise and healthy children, who will help the whole world.

Padmāvatī, the beautiful daughter of Lankā, embraced the flames at Chittore and saved thereby her purity and the Surya Vamsa too.

The Lord Buddha has taught that husband and wife should live as God and Goddess, and in every land where His Dhamma shines, the home is a heaven on earth.

Of the many lovely tales, that of Nakula Mātā and Nakula Pitā excels. Pure like lilies, in ecstatic unity they lived. They had a son Nakula and several other children. And one morning, when the Lord Buddha visited their home, they received Him full reverently, spread Him a royal seat, and sat down at His feet.

Said the father of Nakula : "Ever since the day, Oh Lord, when I brought the mother of Nakula home to me as bride, I transgressed not against her even in thought, much less in person.

"Lord, we love to see each other in this life. We love to live together in the next life too, beholding each other with love."

Nakula's mother also said: "Lord, ever since I, at a tender age, was brought as bride by Nakula's father, when he was a mere lad, not even in thought have I transgressed against him, much less in person.

"Lord, we love to behold each other affectionately in this life, and we wish to live together in the next."

And the Lord said unto them: *"They that are matched in faith, in virtue, in generosity and in wisdom, they ever behold each other in this life, and in the next."*

On that occasion, the Lord further said:

"If both, full of faith and charity,
live according to the Dhamma,
self-controlled—
And using fair words,
Many are the blessings that come to them:
Sweet virtues unite them, and their enemies become dejected,
Thus, living in this world the righteous life, both in virtue matched,
In the heaven-world they rejoice,
Having won the bliss they desired."

Tenderer is the tale of their old age.

Now came the time when Nakula Pitā was old and very ill. He was near death, and sorrowed for his children.

And Nakula Mātā, the holy wife, standing by the bedside, consoled him, saying:

"Be not anxious my lord. Be not unhappy. Desire not anything. Death, not free from desire, is not praised by the Blessed One.

"Therefore be peaceful!

"Think not that I shall not be able to feed the children when thou are gone.

"Think not so, dear husband. For I am deft at spinning cotton and at carding the matted wool.

"Be comforted, husband! Even when thou art gone, I will earn a living for myself and the children.

"When thou art gone, I shall not seek other men. As we are now, so shall we be ever united.

"Lord, thou knowest how we, ever since we met the Blessed One, lived the holy life even in this very house.

"Be comforted! even when thou art gone, I shall love to see the Blessed One, I shall love to minister to the Holy Brethren.

"For so long as the Blessed One will have white-robed women lay-disciples, who are sacredly virtuous, I too will be one of them.

"Husband Dear! Be full of peace! If any shall doubt the truth of that which I say now to thee, let him go to Buddha, the Blessed One who knoweth all. Here dwelleth He now, even in Bhaggu."

When he had heard these words, Nakula Pitā became whole, and rising from the sick bed, he hastened to the Lord Buddha, leaning on a staff.

And after saluting the Lord Buddha, he sat down at one side and

confided to Him the marvellous things that Nakula Mātā had said.

And Lord Buddha said to Nakula Pitā:

"It has been your gain, O householder, your great gain, that you possess Nakula Mātā, so full of compassion, so ftl of love, and desiring your weal, as a counseller, as a teacher."

When he had heard these words, Nakulā Pitā became very happy, and after paying the Lord Buddha homage, returned home very full of health and peace.

May every heart be blessed with the same health and holiness.

May every home be blessed with the same happiness.

May the whole world be blessed with the same purity and peace.

THE FALCON

Once upon a time, monks, a she-falcon suddenly swooped down upon and seized a quail. Then, monks, the quail, upon being seized by the falcon, thus lamented: 'Just my bad luck, and lack of merit! (It serves me right) for trespassing outside my own pastures into others' property. If I had kept my own native beat to-day, this she-falcon would have been no match for me, if it came to a fight.'

'Why quail', said the falcon, 'what is your own native beat?'

'Tis a field turned up by the ploughshare, a place all covered with clods.'

Well, monks, the she-falcon relaxed her efforts, did not increase her grip, and let the quail go free.

So, monks, the quail went off to a ploughed field, to a place all covered with clods, perched on a great clod, and stood challenging the falcon thus: 'Now come on, you falcon! Now come on, you falcon!'

Well, monks, the she-falcon, putting forth her effort, not relaxing her effort and folding both her wings, swooped swiftly down upon the quail.

As soon as the quail saw this he thought: Here comes the falcon full tilt upon me; and stepped inside the clod. But the falcon, monks, shattered her breast thereon.

So it is, monks, with one who goes roaming out of his own range in others' property. Wherefore roam ye not outside your range in others' property. To those, monks, who so roam Mara gets access, Mara gets opportunity.

Samyutta Nikaya.

POEMS TRANSLATED FROM REVEREND MANDJU (1884-1918A.D.)

By Prof. Liu Wu-chi

National Southwest Associated University,
Kunming (Yunnanfu), Yunnan, China.

I

I heard the flute from casements high,
When spring rains were drizzling,
I yearned for the Chekiang tide,
Oh, how I wished I were back!

With straw sandals and alms bowl broken,
All unknown, I wandered;
I cared not how many bridges I had passed,
With cherry blossoms blooming.

II

Thick under the shades of canopying willows,
The horse did beat its hoofs loud and proud:
A vast and boundless stretch of silvery sands
Out extended, pursuing the low ebbing tide.

Afar I saw thatched stores with ice-flags flying,
And I knew the town was near in sight,
While o'er the mountain top, the country lasses,
Autumnal leaves as firewood gathered.

III

Ask me not whether I be dead or living,
A lonely monk, I'm wandering forlorn
Like floating clouds and flowing waters,
Without cause I now weep and now I laugh,
Though a warm and glad heart I once had,
To clinging attachment it now is dead.

IV

By a lonely lamp I sit musing, and call forth
Thoughts that are dim and dreamy;
I hear amid rain and wind the mid-night bell
From the neighbouring convent.

Under the same roof I have once more stayed,
But the fair one has gone;
For whom would I now wade across the brook
The lotus buds to pluck?

V

I have a heart devout that careth not
For the lures of jealous beauties with painted brows
Buddha's precept true I'll ever follow
That hate and personal clinging are brother-twins.

Give me a coat of dried grass and a wide hat
Of bamboo leaves to shelter me from mist and rain
And I will tread my way back whence I came,
For I have neither clinging attachment nor hate for mankind.

TWO FAMOUS BENGALI PANDITS IN TIBET

By Lama Geshe Chömpell

It is not known to many that the Founder of Lamaism in Tibet was a Bengali,—Pandita Shantarakkhita. He visited Tibet together with Padma Sambhava, and all the Tibetan monks are his followers.

The last Pandit who came from India to Tibet was also a Bengali, Vanaratana by name. He arrived there in the 13th century, about fifty years after the death of Sakya Seelabhadra, the great Kashmiri Scholar.

Vanaratana was a native of East Bengal. He visited Ceylon twice, once before going to Tibet and again after his return from his first visit to the Land of Snow. In Ceylon he received his ordination under a Priest named Buddhaghosha.

After entering Tibet a second time, he did not again leave that country, but made it his permanent residence, and there finally laid down his body.

On his first visit he encountered difficulties on account of the language, and therefore some lamas suspected him of being a heretic. In order to test his sincerity they took him to a Temple and there showed him mural paintings of the Buddha and of scenes from different Jatakas. Vanaratana satisfied his inquisitors to a certain extent by naming some of the figures. They did not, however, trust him sufficiently to accept him as their Preceptor. It was therefore that he went once more to the land of his ordination.

He remained in Ceylon for several years. Once while meditating by an ancient stupa at the foot of Adam's Peak, he had a great experience. He suddenly beheld a brilliant light, shining forth from the said stupa; next two glowing balls issued forth and settled in his hands. These he soon discovered to be sacred relics of the Lord Buddha's body.

Armed with these occult weapons, he once more started on his journey to Trans-Himalayan regions. This time he travelled via Assam. On this long and lonely journey longing often drew him to the Guru he loved, and he then felt a sad homesickness. It was under the influence of this feeling that he carved the name of the Guru, *namo Buddhaghosha*, into a rock, which sacred inscription was for many years read by travellers passing that way.

On his second arrival in Tibet, he was fortunate in meeting a lama who was a Sanskrit Scholar. This gentleman acted as his interpretor, until Vanaratana himself could master the Tibetan tongue.

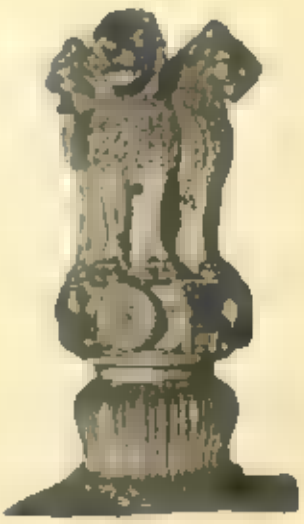
He gave one of his relics to lama Rong-don-ba, who was a spiritual descendant of Tsong-Ka-pa, the founder of Gulugpa sect.

Vanaratana studied the Kala chakra Tantra, and in time had a large following. He made some translations from Sanskrit into Tibetan.

From him the Tibetans learned that already at that time Buddhism was nearly extinct in the land of its birth, that outside of East Bengal, there were no Buddhists in India.

In Tibet Vanaratana is known as the last Pandit, although after him bhikkhus came from the West at the time of the 3rd Dalai Lama. But they were of no importance.

It may be mentioned that Indian scholars are styled "Pandits" by Tibetans, in distinction to their own, who are called "lamas".



BOOK REVIEWS

SIGIRIYA GRAFFITI. EARLIEST EXTANT SPECIMENS OF SINHALESE VERSE—*By S. Paranavitana, Archaeological Commissioner, Ceylon. Printed by the Ceylon Observer Press. 40 Pgs. Price not given.*

This booklet, small though it be, is rich in contents. The author takes us into the hidden rock fortress of Sigiriya. It seems like following him into a forgotten fairyland, where one lives once more in the Island's poetry of long ago.

The Mural Paintings of Sigiriya have found their place among the great works of Oriental Art. And now we read of verses composed by idealist Sinhalese poets, who saw more than colour in these forms.

The poems written on these figures, were scribbled upon the walls. They are exquisite, nearly all showing a delicate refined taste and a deep appreciation of beauty. They imbue the slender feminine figures with life and remind one of Keat's Ode "On a Grecian Urn".

How charmingly reflected in words is the posture of a graceful lady, gazing in admiration at a flower in her hand.

One of the young literati has his genius kindled by a lady adorned with a spray of blossoms.

Sweet and peace giving—a young poet ascribes to these magic forms the power of reuniting friends who had been parted.

Another poet is inspired by "the hand that is held down like a pendant of flowers suspended from a Rock".

We see by all this how perfect was the Art that thus could speak to the heart, and how ideally literary were the minds of the Sinhalese people in those far-off days.

Sigiriya is a Rock Fortress near Anuradhapura, built by King Kasyapa, a patricide, who fled thither to hide from his own Fate. He lived here for sometime and finally died in battle against his brother, Mahasena.

After the death of Kasyapa, Mahasena ascended the throne of Lanka. He presented this place to a Buddhist Monk. It is therefore that Sigiriya is so closely associated with the religious history of the Island. Many of the later kings too, took shelter in this hidden rock during the time of the cruel Tamil invasions.

This lonely cave fortress is peculiarly conducive to meditation, its secluded position having given it an atmosphere of solemnity, and enriched by those noble paintings of the Buddhist Art, Sigiriya has become world famous.

The fortress is in a well preserved state, since its almost inaccessible position has secured it against the vandalism of invaders.

The paintings, which bear a striking resemblance to those of the Ajanta Caves, date from the 6th century A.D.

A. C. A.

BUDDHIST EDUCATION IN CEYLON AND OTHER ESSAYS—*By Jinapriya Ginige. Published by Messrs. Arthur H. Stockwell Ltd., 29, Ludgate Hill, London E. C. 4. Pgs. 109. Price not given.*

Here we have a general outline of the origin and growth of Buddhist education of the Island. The author takes us back to the years when Col. Olcott took up the matter in 1857. He pays a glowing tribute to the veteran worker and lover of Buddhism and its victories. He shows us how the different Buddhist schools and colleges were started, tells of the great sacrifice of the promoters and

Principals of different institutions, the poverty and other obstacles they had to face and vicissitudes in general, which led after a long struggle to final success.

He severely criticises those Buddhists who, while pretending to be true followers of their ancestral faith, still send their children to Christian schools and colleges, for which act he imputes to them a desire for worldly aggrandisement in exchange for the nobler ideals of the Dhamma.

We find the name of Mrs. Higgins mentioned with that respect and reverence that all the Buddhists of the Island have for her, and whose memory will be ever revered by them.

"In the days of small beginnings the Sinhalese Buddhists gave three men to the cause of Buddhism." Foremost of these was the late Anagarika Dharmapala. Another was the Brahmachari Walisinghe Harischandra, who died when still young in the midst of his vigorous activities. The third, Sir D. B. Jayatilaka, who is now the leader of the Legislative Council, took up teaching. He was first the Principal of the Dharmaraja College, Kandy, and later became the Principal of the Ananda College, Colombo. We are told that he has not his equal in the Principalship in any Buddhist institution.

In the essay on Love, the author leads us from the lower craving, called love, to the highest purity of the word, such as had been attained by the Buddha. In "Conflicting Religions" the author maintains that if God revealed Himself at all, He had a right to do so at various Times, and none can claim to be the special elect. But Buddhism is unique in that it does not build its faith on God or Gods.

"Superstition in the East" gives numerous instances of strange happenings, but gives no scientific explanation of some.

Other essays are "Science and Religion", "Religion in Marriage" and "Buddha Dhamma or the Doctrine of the Indian Sage".

THE DHAMMAPADA—*By The Rev. Narada Thera. Published by Mrs. M. J. C. Fernando, "Charlesagar," Moratuwa, Ceylon, in memory of her husband. 105 pp.*

Here are the noble precepts, which are ever old, yet ever new, once more placed before us in a new garb. "The Dhammapada" is a collection of gems, which should be the handbook of every Buddhist. The Pali Text is given in Sinhalese characters and an English translation is added to each *gatha*. It is a noble little book and should have a large circulation. It can be had from the publisher, who gives it free to all who call for it, considering that the gift of the Truth excels all other gifts.

PROCEEDINGS OF THE INDIAN HISTORY CONGRESS. THIRD SESSION, 1939. CALCUTTA, 1700 *Pp.*

This is an encyclopedia of Indian history, literature, ethnology and archaeology, the sum total of the work of the History Congress which took place in Calcutta in July last. The volume contains nearly 1,700 pages, and will be ever valuable as a book of reference to scholars.

THE RIGHT DIRECTION OF REAL PROGRESS—*By His Holiness Acharyadev Shrimad Vijayaramchandrasurishvarji. To be had of Chunilal Urajlal Mody, B.A., 233, Schroff Bazar, Bombay. Price 2/8.*

This is a collection of sermons, delivered at different times, by the author. It contains instructions to those who enter on the "Path", who yet are still obliged to live in the world.

The book, originally written in a vernacular, has been translated into excellent English.

MAHA BODHI SOCIETY'S GOLDEN JUBILEE CELEBRATION COMMITTEE

New Members.

The following is the latest list of those who have joined the Jubilee Committee :—

Donor members who have paid Rs. 100 each :—

1. His Excellency Tai Chi Tao, President Examination Yuan of the National Government of China.
2. Madam Tai Chi Tao, Chungking, China.
3. Senator Sir U Thwin, Rangoon, Burma.
4. Mrs. T. K. Tseng, Rangoon, Burma.

Ordinary members who have paid Rs. 10/- each :—

1. Mr. Ango Tai, Chungking, China. (Donated Rs. 10/- extra).
2. Mr. T. L. Sen, Secy. to H. E. Tai Chi Tao. (Donated Rs. 10/- extra).
3. Mr. T. K. Tseng, Vice-Minister of Foreign Affairs of China. (Donated Rs. 10/- extra).
4. Mr. T. C. Sen, Vice-Consul for China, Rangoon. (Donated Rs. 10/- extra).
5. Prof. Tan Yun Shan, Director, Cheena Bhawan, Santiniketan and Founder of Sino-Indian Cultural Society. (Donated Rs. 10/- extra).
6. Mr. K. T. Vimalasekara, Horana, Ceylon.
7. Mr. A. S. R. Chari, Bangalore, Mysore.
8. Mr. P. Wilmot Rodrigo, Panadura, Ceylon. (Donated Rs. 15/- extra).
9. *Mr. T. C. De Silva, Horana, Ceylon.
10. Mr. Andrew W. Kannangara, Agricultural Dept., Peradeniya, Ceylon.
11. Dr. V. S. Sukthankar, Bhandarkar Oriental Institute, Poona.

*Mr. T. C. De Silva has agreed to be a Donor member.

His Excellency Tai Chi Tao, President, Examination Yuan of the Chinese National Government, who left India on the 14th December last, has sent the following telegram to the General Secretary of the Maha Bodhi Society :—

On leaving India and Burma I wish to thank you most heartily for your kind hospitality and assistance. I pray for the future success of the Maha Bodhi Society.

NOTES AND NEWS

Jubilee Year of the Maha Bodhi Society

This year the Maha Bodhi Society completes fifty years of its existence. 1941 is, therefore, of great significance to members and supporters of the Society who have taken part in its activities at some time or other during these many years. The Maha Bodhi Society saw the light of day on the 31st May, 1891 and hence the Golden Jubilee falls during that month but for the convenience of members of the Society and sympathisers who are scattered all over the world, it has been decided to observe it sometime towards the end of December this year. We invite all those who are interested in the Buddhist revival in India to make it a point to take part in this unique event. Those who can afford to come to India for the occasion are most welcome, while others who are not so fortunate may also take some part in it by either joining the Jubilee Committee as members or contributing towards the Jubilee Fund. They can also make the event known in their respective countries.

One of the main items of the celebration is the publication of a Jubilee volume containing learned articles on Buddhism, a short history of the Society, and a sketch of the life of the founder. Most of those noble friends who helped the Society in its inception are no longer among the living but there are still a few of them fortunately alive. We would invite them in particular to help the Committee with their reminiscenses so that the editor's task may be easier.

It is the wish of the management of this journal to bring out a Jubilee number in December. We expect that our readers will co-operate with us in making it a success.

* * * *

Buddhist Pilgrims to India

This year there has been a record number of Buddhist pilgrims to India. Apart from the three parties organised by the Maha Bodhi Society, there were a number of smaller groups from various parts of Ceylon. There was also an increase in the number of other visitors from the Island most probably on account of the danger of going to Europe under existing conditions.

* * * *

Pali in the Benares Hindu University

Thanks to the generosity of Seth Jugol Kishore Birlaji arrangements have been made to teach Pali as one of the subjects in the Benares Hindu University where the Pali Department had so far remained only in

name. The University is fortunate in obtaining the services of Revd. Jagadish Kasyapa, M.A., who was the Head Master of the Maha Bodhi Vidyalaya, Sarnath, for some time, as the first lecturer in Pali. The University could not have selected a better qualified person to undertake the task of establishing this Department. Seth Jugol Kishore Birlaji has offered two scholarship which should be an attraction to the students. Here is an opportunity for generous patrons of learning to establish more scholarships and help the University authorities in their laudable efforts to create this most important department of study.

* * * *

Senator Sir U Thwin

We congratulate our Vice-President and generous friend Senator Sir U Thwin on the Knighthood conferred on him by His Majesty the King Emperor. Sir U Thwin fully deserves this high honour which he has earned by the merit of his many services to his country. There is no useful public activity in Burma with which he is not connected, while his generosity is too well known to be mentioned here. Sir U Thwin is giving the Maha Bodhi Society his most valuable cooperation in all its activities. We wish him long life, health, and prosperity.

* * * *

Prof. N. N. Ghose's new appointment

Prof. N. N. Ghose, M.A., L.T., of the Ewing Christian College, Allahabad, and an active member of the Maha Bodhi Society, has been appointed a lecturer in Indian History of the Allahabad University. Mr. Ghose is the author of a couple of learned works and his appointment will be welcomed not only by his friends but also by all students of ancient Indian history. We wish him every success in his enlarged sphere of work.

* * * *

New Buddhist Vihara in Bangalore

The foundation stone of the proposed new Buddhist Temple in Bangalore was laid on the 22nd December, 1940. The Hon. Sir D. B. Jayatilaka, Leader of the Ceylon State Council, performed the ceremony in the presence of a large gathering including a number of visitors from Ceylon. The plot of land has been given free of charge by the Government of Mysore. His Highness the Maharaja sent a message of goodwill to be read on the occasion.

* * * *

Congress of Buddhist Associations in Ceylon.

Last year's session of the Congress of Buddhist Associations in Ceylon was held at Moratuwa, on the 28th December, under the presidentship of Dr. G. P. Malalasekara, M.A., Ph.D., D.Litt., and

was attended by delegates from all over the Island.

* * * *

Ordination at Sarnath

Kumar T. N. Pulger's youngest son and a Sikkhimese lama were ordained as Samaneras at the Mulagandhakuti Vihara on the 12th January by Revd. Nyanawimala Thera. They will stay at Sarnath and study Pali, Hindi and other languages as well as the Theravada form of Buddhism.

SIR U THWIN, [illegible].
Member of Burma Senate and Vice-President of The Maha Bodhi Society, who was Knighted recently.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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NIRVANA

By BHIKKHU DHAMMAPALA

Nirvana can be realised here on earth: the Arahat. "The story admits of being told thus far, but what follows is hidden, and cannot be told in words." (Jallāluddin Rūmi.)

With regard to our colour spectrum we know that our sight is very limited. We know that there are "colours" beyond; we notice their influence, we have given them even names and make use of them: ultra-violet, infra-red, X-rays, gama-rays . . . . but we cannot see them.

There was once a turtle which had been travelling on land: coming back into the water, it was questioned by a fish, whether land was wet, transparent, whether you could swallow it, etc. The turtle each time denied and finally said that land was not water. "Then it does not exist", concluded the fish, thinking itself very wise and the turtle very foolish.

Likewise Nirvana does not come within our sense-limits, and hence all descriptions of Nirvana are negative, which has led to the misconception that it is annihilation. The very fact, however, that Nirvana can be realised here on earth proves that it is *not* nothing, though it is not a place, but a state.

To speak once more in physical terms: Nirvana is the only static

energy, all the rest is dynamic energy, vibration. Nirvana is perfect equilibrium, all the rest is motion, resulting from lost balance. Why does the wind blow? On account of a depression somewhere, an air-pocket which has to be filled.

Why do we have craving? Because we feel the emptiness within. But when all our desires are gone and all forces are perfectly balanced, then the energy does not become annihilated, but remains static; then it does not flow any more, there is no more becoming, no more birth. That, in fact, is the only reality.

In the words of Dr. B. C. Law: "Nirvana in its negative aspect means the going out of greed, ill-will and delusion, and also freedom from these. It has also variously been described as comfort, end to ill, end of becoming or life, end of craving and rest."

In its positive aspect, as subjectively considered, it means mental illumination, conceived as light, insight, state of happiness, cool, calm, content, peace, safety, self-mastery.

Objectively it means truth, the highest good, supreme opportunity, regulated life, communion with the best and bringing congenial work.

Nirvana cannot be entered into like heaven because it is no place, but it can be realised, because it is the only reality.

It is not nothing, yet it is no thing.

Becoming has stopped: Nirvana *is*. With one great jump of our imagination we can place ourselves on the brim of the universe. Having passed the last star with its sphere of ether, that is: having gone as far as the light of the farthest star possibly can penetrate, what do we find there? Absolutely nothing. It is the infinity of space.

Space is of two kinds; one is limited by objects, the other is unlimited. Limited space is caused, produced by the limits on which it is dependent. Unlimited space, just because it has no limits, is uncaused, unconditional, unproduced and thereby independent: "asankhata" like Nirvāna, the reality.

Those are the two extremes: the absolute nothingness of unbounded space, and the absolute reality of unbounded being. Space is NOT. Nirvāna IS.

And yet the space which knows the boundaries of objects is only a part of that unbounded space. If the last star of the universe would not be there, unbounded space would begin at the second last star. Thus we see that space can be unbounded and yet have a beginning, which is a boundary on one side. But it is not a real beginning, because the unbounded space is to be found all round the universe, which is therefore like a small island in the ocean of nothingness.

Nirvāna, being the opposite of unlimited space, seems likewise to have a beginning, namely at the moment that the mind emancipates itself in Arahatship. But here also it is not a real beginning, because Nirvāna *is*, and all the rest is like a small island of illusion in the Ocean of Reality.

In unlimited space and in Nirvāna no impermanence, no suffering is found, because what has no component parts cannot be decomposed.

Limited space can be measured, like time; but unlimited space cannot even be imagined, like Nirvāna. Both escape all descriptions, because there is nothing to get hold of by our delusive mind.

Both escape, because space is not and Nirvāna *is*. We stand between the two; we and the whole universe neither are, nor are we not, we simply move and change in a constant flux, till our Karma permits an escape from ourselves, and we begin to "be" in Nirvāna.

In the Arahat re-birth has been destroyed, the higher life has been fulfilled, what has to be done, has been accomplished, after his present life, there will be no beyond, the burden has been laid down, there is nothing else to be done, the price of prices which crowns the highest life, has been obtained, he has attained Deliverance and dreams no longer.

Nirvāna is the very essence of all sights and forms, and therefore free from form ; it is not annihilation, but a sinking back into the real, saved from the illusion of actuality, free from the illusion of the mind, "The great slayer of the Real".

This light of freedom, "every man carries in his own heart, darkened though it may be and crusted over with our ignorance and sin, but never dead, never dead, always burning brightly for us when we care to see it," (Fielding Hall). Enlightenment does not mean to make light, but to open one's eyes for the light which is there already.

"Nirvāna is within our grasp." There is only one obstacle; our craving. Hence there is only one way to Deliverance : renunciation.

Restraint in thought : right understanding, right intention, right-mindfulness, right concentration.

Restraint in word : right-speech. Restraint in deed : right-action, right-livelihood, right-effort.

This is the Path, the Noble Eightfold Path, which leads to the cessation of craving, the origin of all suffering.

When ignorance leads the way, by the reaching of states unprofitable, shamelessness and recklessness follow in its train. In one who is swayed by ignorance and is void of sense, wrong view has scope.

Samyutta Nikaya.

'"The deathless! The deathless!", Lord, is the saying. Pray, Lord, what is the deathless, and what the way to the deathless?'

'That which is the destruction of lust, the destruction of hatred, the destruction of illusion, monk,—that is called "the deathless." This same Aryan eightfold way is the way to the deathless.'

Samyutta Nikaya.

IMPERMANENCE

By Dr. George Grimm

An English savant once said that five books of a European library would replace the entire "Old-Indian" Wisdom. He should have said, "One speech of Siddhartha Gautama's, the 'Star of India', would replace all the European libraries." This is true in as much as Buddha lays bare to us the obviously right path to our highest eternal well-being, which is not even interrupted by death. And this gift surpasses in worth, to an endless extent, all the stored up wisdom in which the European libraries abound. Or has this wisdom made only one man happy, has it made only one of its votaries really capable to look death in the face while filled with inward bliss? But of what kind is *such* wisdom, that breaks miserably down before death, when death is only an original fact in the course of nature? One should only place before one's mental vision the end of such a "star of science",—which is nothing but a malodorous corpse, that amid trumpery and eulogy upon the "great departed", is given to the worms for food. For a certain length of time this departed one is still celebrated, gradually he is only mentioned now and then, and finally surrendered unto silence. New "stars" rise in the sky of science, shine for a short time in the horizon and likewise go down. And so the game continues, till in the end senility breaks in upon all civilisations, at whose end likewise stands death. And thus are not only the creators of this whole civilisation covered with dust and refuse but also those who benefited thereby, as well as that which gave them the benefit. Broad steppes now stretch where once space was filled with manifold activities, noises, contests and battles. Now and then semi-savage horsemen, members of nomadic tribes, sweep on fleet steeds through these lonely parts, without having any idea that the hoofs of their horses are trotting over the mouldering remains of a one time European civilisation. In the same way do now the Beduin horsemen stride over the erstwhile culture of Babylon and Ninniveh. One might here object that in our time that could not again occur. In the working of the universe every thing repeats itself with the same dismal certainty with which the hands of a clock, while incessantly moving forward, return to the old cipher.

And this journey from birth to death, from development to disintegration—in small matters as well as in great—goes on with such rapidity, that (to quote an example) seventy human ages, each of fifty years' duration, lined one to the other

pushed backward into the past, would lead us into prehistoric times.

In this amazingly short time pompous empires have come into being and again fallen into ruins, new races have been formed and have disintegrated, cultures have ripened and withered into dust and even now, our present existing European civilisation is about to be replaced by another.

Why then this prodigious endeavour to "vanquish" nature, when in the end it is nature that ever and again vanquishes all and every thing and flings back into nothingness all that is? Is, truly speaking, the whole culture history of mankind really more than the work of those children, who untiringly erect sand-castles, only to have the ever recurring flood wash them away? Still children have at least their amusement over these purposeless labours, and that pleasure should indeed be left to them. Certainly there can be no objection to this infantile happiness. But, if these children continue their child-like occupations after they have reached the state of growing youth or even manhood, and then surrender themselves day upon day to this childhood's happiness, without making provisions for the future,—then they are *harlequins*, who carry on *buffoonery*. And even thus are our men of science, of technic, politics, etc. also on a fool's errand, if they use their strength in the service of a civilisation, the breaking up of which is a certainty, without paying any attention to a future beyond this civilisation, that is to say beyond death

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Whether in householder or recluse, monks, I praise right practice. For, monks, whether a man be householder or recluse, if he be given to right practice then in consequence of and because of his right practice he is a winner of the Method, the Norm and the Good.

—*Samyutta Nikaya.*

They whose mind is rightly cultured
In the wisdom's (seven) limbs,—
Glad to have surrendered clinging,
Glad to be from bondage loosed,
Canker-cured, they, all-resplendent,
E'en in this world are at peace.

—*Samyutta Nikaya.*

WHY I BECAME A BUDDHIST MONK

By Rev. Chick Ying,
The Country of the Sons of the Yellow Robe

It must first be understood that the writer of this article is a son of a pure Siamese mother, born in that land known to all as the Yellow Robe Country, where Buddhism ranks high in the esteem of her people.

My recollection carries me back to the days of my childhood when my neighbours and my family, who were zealous Buddhists, made it their inherent duty to support the Buddhist monks. Then, my mother incited me to become a monk when I should become of age, so that good luck might be bestowed upon her and my family, as is the general belief of her country. The old head priest in my town at that time, paid us occasional visits, and he kindly bade me stay with him at his temple. Such incidents were most common in Siam then, for in those days, her people insisted that their children should receive their education in a Buddhist temple, and it was not surprising to find that many boys were converted into monks. Even to-day, there are many lower primary schools attached to Buddhist temples, and maintained by Buddhist monks.

My profound devotion toward the teachings of Christ, whose fundamental aims had been love toward all mankind, and the cultivation of kindness to the poor, can be attributed to the education I received in the Christian Missionary Schools, which I attended for about seven years, from the primary to the middle school. Thence, I proceeded to the Canton Christian College and the University of Nanking. I was also one of the regular attendants at a Bible Class and Sunday School. My teachers and a great many of my college mates were, of course, true devotees of Christianity. All these facts account for my great appreciation of the religious spirit and life, and so pronounced was the Christian influence at that time, that I lived and acted like a real Christian.

Later on, my interest was switched on to the old Chinese philosophy. I was not satisfied with Confucianism, which did not meet my requirements. I therefore directed my studies towards Greek and European philosophies, my various authors comprising Socrates, Plato, Aristotle, Immanuel Kant, Hegel, Fichte, and also Schopenhauer and Nietzsche. These German philosophers, in their elucidations, led me into the midst of Idealism. One can readily grasp and understand these facts by studying my books "A Diminutive Path in Living" and "A Sketch of Buddhism" (both written in Chinese).

Somehow, I cannot abandon my own point of view in regard to ethics, and hence I accord no sympathy

towards materialistic philosophy. On the other hand, I appreciate the practical philosophy that had been developed in England, my favourite authors being Francis Bacon, David Hume, John Lock, and also that great exponent of evolution, Charles Robert Darwin. It seemed from what I have studied, that my own God had been weighed down by the different philosophies, and my young mind become obsessed by the idea of a new God similar to the Vedanta God ideal in Hinduism. There was a time when I became sceptical. But this did not last long. It is true that western philosophies did influence me a good deal, but none influenced me more than that of Arthur Schopenhauer. From my own hard and miserable life, and the experience that I have gathered, I can truly appreciate and understand his Pessimism. I may add that it is greatly through the medium of western philosophy that I was led to search for the truth of Buddha, the light of my own home Asia.

A great many of my friends misunderstood me at one time, thinking that my whole life would be absorbed in politics. It was true that during my sojourn in Europe, I did nurse the thought of laying down my life for my poor country. But I knew this would prove fruitless and would lead me farther away from my object. As the years rolled by, the garnered wisdom that had been gathered from studies, enabled me to get a better understanding of myself, and since the year 1929, after the great revolution in China, I abandoned all interests in politics. But I was soon doomed to disappointment by the cruel hands of fate, as the conditions then made living extremely difficult, so during recent years, I was still working for the cause of the Central Government in Nanking and Kwangsi. Life was indeed a drudgery to me then, for, as I have already mentioned, I had given up all thoughts of politics. My sole aim in life was to seek for better circumstances whereby I could develop my philosophy and to live a quiet and peaceful life. Day and night my thoughts led me to the land of religion and philosophy, wherein lies the solution of life's problems. Bacon's idea was ever in my mind and it is something to this effect "If a man's tendency is suitable to study, it is better for him to learn something than to do anything else. But if he be oppressed by social circumstances and forced to take part in political activity, this action is strictly against his tendency". These words ever reflected upon myself.

My search for metaphysics at last brought me to the door of the Dhamma. I began to study Buddhism, and kept up the living spirit. I find that in this religion there is absolutely nothing to correspond to the definite creeds and sacraments that are so common in other religions or philosophies. In Buddhism I find that the standard of the religious life is on a higher status. Here is a religion without a God and void of all dogma, yet giving a feeling of surety to those who can accept it. It asks of its followers not faith, but

"Right Understanding", and this may be compared to the words of Socrates "Know Thyself". From Buddhism I learned the truth of the deeper things in life, and also the discovery and enunciation of the universal law of Karma, thus giving us hope and comfort in time of sorrow. In Mahayana Buddhism, we go deeper into the subject. Buddha taught us to make peace in this world and to love all mankind. In my opinion, I believe that sacrificing oneself to help others is the most valuable teaching in Buddhism. Thus, when we come to view the present international conflict, we cannot but feel that in Buddhism lies the hope of a solution of the world's problems and the path to everlasting peace. If every man or nation would only adopt the teachings set out in Buddhism, there would surely not be this eternal strife in this world.

Life to me had been rather monotonous in this world: I needed a place where I could rest myself and also promote my studies and develop my own philosophy. Thus the Buddhist Land is just the place for me, for in this place I can find real peace, and above all, am free from all thoughts of conflict. The Buddhists' ideal is the whole world, and not a world of different nationalities and narrow minds.

And so I became a Buddhist monk, fervent in my devotion to the teachings of Buddha. I will now endeavour to do my best to spread the Dhamma of Buddha, which has been rightly referred to as the hope of the human race.

Monks, if the Rajah's royal ministers or his friends or boon companions or kinsmen or blood-relatives were to come to a monk who is cultivating and making much of the Ariyan eightfold way, and were to seek to entice him with wealth, saying: "Come, good man! why should these yellow robes torment you? Why parade about with shaven crown and bowl? Come, return to the lower life and enjoy possessions and do deeds of merit,"—for that monk so cultivating and making much of the Ariyan eightfold way, return to the lower life is impossible. Why so? Because, monks, that monk's heart has for many a long day been bent on detachment, inclined to detachment, turned towards detachment, so that there is no possibility for him to return to the lower life.

—*Samyutta Nikaya.*

Now, monks, zest free from carnal taint arises in a monk who has energy established, then it is that the limb of wisdom which is zest established in him. When he cultivates this limb of wisdom, at such time, by culture of it, does it come to perfection in him. Of one who is zestful body is tranquil and mind is tranquil.

—*Samyutta Nikaya.*

FOUR-FOLD KAMMA

By Dr. C. L. A. De Silva

1. With respect to function, Kamma is of four kinds, which means simply doing or acting. They are as follows :—

(*a*) Kamma, reproductive of an after-life (Janaka Kamma).

(*b*) Kamma, maintaining or supporting the effects of reproductive Kamma (Upaṭṭhambaka Kamma).

(*c*) Kamma unfavourable to the effects of reproductive Kamma and to the working of maintaining or supporting Kamma (Upapīlaka Kamma).

(*d*) Kamma destructive to the effects of reproductive Kamma and to the working of maintaining or supporting Kamma (Upaghātaka).

2. With respect to the method of giving effect, there are four kinds of Kamma, viz.,

(*a*) Weighty Kamma (Garuka) which has a telling effect, for instance, heinous crimes (ānantariya Kamma) and attainment of ecstasy (Jhāna).

(*b*) Proximate Kamma (Āsanna), which is action or thought just before death.

(*c*) Habitual Kamma (Āciṇṇaṁ), which is habitually repeated Kamma, repeated either in act or thought.

(*d*) Outstanding or residual Kamma (Kaṭattā). Kaṭattā literally (Kaṭassa and bhāvō: the state of having been done) is the name applied to the residual Kamma of the present life which is not of the first three classes and also to any Kamma of anterior lives, which has as yet to work out its effects whenever favourable opportunities occur, when it becomes aparāpariya Kamma, that is, Kamma the fruit of which is to be experienced in some after life. It is the Kamma held in reserve.

3. With reference to time of taking effect, there are four kinds of Kamma, *viz.* :—

(*a*) Kamma, the fruit of which is to be experienced in the present life (Diṭṭhadhamma Vēdaniyaṁ).

(*b*) Kamma, the fruit of which is to be experienced in the next succeeding life (upapajja vēdaniyaṁ).

(*c*) Kamma, the fruit of which is to be experienced in some indefinite after life (aparāpariya vēdaniyaṁ).

(*d*) Kamma which has lapsed in potential force (Ahōsi Kammaṁ).

4. With reference to place for working out its effects, there are four kinds of Kamma.

(*a*) Bad, unwholesome, immoral Kamma working out its effects in the sensuous sphere or Kāmaloka (Akusalaṁ).

(*b*) Good, wholesome, moral Kamma working out its effects in the sensuous sphere or Kāmalōka (Kāmāvacara Kusalaṁ).

(*c*) Sublime Kamma working out its effects in the Form-sphere or Rūpalōka (Rūpāvacara Kusalaṁ).

(*d*) Sublime Kamma working out its effects in the Formless-sphere or Arūpalōka (Arūpāvacara Kusalaṁ).

4. (1) Under the first of these four heads, and with respect to the door, bad Kamma is three-fold, *viz.*, (*a*) Kamma of body (kāya Kammaṁ), (*b*) Kamma of speech (vacī Kammaṁ) and (*c*) Kamma of thought (manō Kammaṁ).

(*a*) *Kamma of body*, so called from being done mostly through the door of the body, considered as the medium of bodily expression, is killing, stealing and committing adultery. Indulgence in intoxicating drinks and narcotic drugs is also included in the latter.

(*b*) *Kamma of speech*, so called from being done generally through the door of speech, considered as the medium of bodily expression, is lying, slandering, using abusive language and indulging in frivolous and profitless talk.

(*c*) *Kamma of thought*, so called from being done generally through the door of the mind with or without overt expression, is covetousness, ill-will and erroneous opinion.

Of the foregoing forms of bad Kamma, killing, abusive language and illwill spring from the roots of hate and delusion; committing adultery, covetousness and erroneous opinion spring from the roots of greed and delusion; and stealing, lying, slandering and indulging in frivolous and profitless talk come to pass from the three roots of greed, hate and delusion.

Analyzed with respect to classes of consciousness, there are altogether twelve kinds of bad kamma, *viz.*, eight classes of consciousness rooted in greed, two in hate and two in delusion.

(2) Next, taking good Kamma with respect to the door, it also is threefold, *viz.*, (*a*) Kamma of body, proceeding at the door of the body, (*b*) Kamma of speech, proceeding at the door of speech and (*c*) Kamma of thought, proceeding at the door of mind.

It is threefold also with respect to (*a*) generosity, (*b*) virtue and (*c*) mental culture.

It is eightfold with respect to classes of consciousness.

And again tenfold taking into account (1) generosity, (2) virtue, (3) mental culture, (4) reverence, (5) service, (6) transference of merit, (7) rejoicing in others' merit, (8) hearing the doctrine, (9) teaching the doctrine and (10) forming correct views.

It is these twenty kinds that are counted as Kāmāvacara Kamma and are comprised under the twelve classes of immoral consciousness and eight classes of moral consciousness.

(3) Sublime Rūpāvacara Kamma is only mental action (manō Kammaṁ). It consists in mental culture, and involves the attaining of ecstasy. It is fivefold, corresponding to the stage of Jhāna.

(4) Sublime Arūpāvacara Kamma is also only mental action (manō Kammaṁ). It, too, consists in

mental culture, and involves the attaining of ecstasy. It is fourfold, corresponding to the kinds of Arūpaloka object.

Finally, bad Kamma, omitting distraction, produces rebirth on the plane of misfortune. Commentators explain that distrait action is too feeble to effect rebirth.

And, further, during a life time, all the twelve kinds of bad Kamma take effect as seven kinds of bad results anywhere in Kāmalōka and Rūpalōka according to circumstances.

Again good Kāmalōka Kamma produces rebirth under fortunate conditions in Kāmalōka. And similarly during a life time, it produces the eight great resultants in Kāmalōka. But it produces the eight moral resultants unaccompanied by their roots anywhere in Kāmalōka and in Rūpalōka according to circumstances.

And, further, good Kamma of the highest class accompanied by its three good roots of non-greed (alōba), amity (adōsa) and knowledge (amōha), both give rise to rebirth similarly accompanied and take effect during life time in sixteen kinds of resultants.

Again good Kamma of a lower class accompanied by the three good roots, as well as good Kamma of the highest class accompanied by two of these roots, *viz.*, non-greed and amity, both give rise to a rebirth attended by these two roots and also take effect, during that life time, in twelve kinds of resultants, omitting those accompanied by these three roots, that is, excluding the four classes of resultants connected with knowledge.

Lastly, good Kamma of a lower class, which is accompanied by two of these three roots, both give rise only to such rebirth as is not accompanied by any root, and also take effect, during that life time, in resultants also unaccompanied by any root.

Some teachers say that automatic classes of moral consciousness cannot produce volitional classes of resultants and vice versa volitional classes of moral consciousness cannot produce automatic classes of resultants. To meet their views, replace the sixteen and the twelve and Eight resultants mentioned above by twelve and ten and eight.

According to this school of thought,

(1) The two automatic classes of highest moral consciousness accompanied by the three good roots produce two classes of rebirth resultants and twelve classes of resultants during the span of life.

(2) The two volitional classes of highest moral consciousness accompanied by the three good roots produce two classes of rebirth resultants and twelve classes of resultants during the span of life.

(3) The two automatic classes of lower moral consciousness accompanied by the three good roots and the two automatic classes of the highest moral consciousness accompanied by two roots produce two classes of rebirth resultants and ten resultants during the span of life.

(4) The two volitional classes of lower moral consciousness accompanied by the three good roots and the two volitional classes of the highest moral consciousness accompanied by two roots produce two classes of rebirth resultants and ten resultants during the span of life.

(5) The two automatic classes of lower moral consciousness accompanied by two roots and the two volitional classes of lower moral consciousness accompanied by two roots produce one class of rebirth resultant and eight resultants during the span of life.

4. One who has practised in a minor degree sublime Rūpaloka Kamma, which consists of the first Jhāna, is reborn in the realm of Brahma's retinue (Brahmapārisajjā) ; one who has practised it in a moderately high degree in the realm of Brahma's Minister (Brahmapurohitā) ; one who has practised it in a surpassing degree, in the realm of great Brahmas (Mahā Brahmā).

Similarly, practice in a minor degree of the second and third Jhāna results in rebirth among the Brahmas of minor lustre (Parittabhā); practice in a moderately high degree, among the Brahmas of infinite lustre (Appamānabhā) ; practice in a surpassing degree, among the radiant Brahmas (Ābhassarā).

Similarly, practice in a minor degree of the fourth Jhāna results in rebirth among the Brahmas of minor aura (Parittasubhā) ; practice in a moderately high degree, in rebirth among the Brahmas of unlimited aura (Appamānasubhā) ; practice in a surpassing degree among the Brahmas full of steady aura (Subhakinhā).

Lastly, practice of fifth Jhāna results in rebirth among the Brahmas of great reward (vēhapphalā). The same practised with a view to extirpating lust for consciousness results in rebirth among the Brahmas in the realm of the Unconscious beings (Asaññasattā) ; but Never-returner (Anāgāmi) are reborn in the Pure Abodes (Suddhāvāsā).

Further, one who has practised sublime Arūpalōka Kamma is reborn, in corresponding order, in one of the four Arūpalōka Spheres.

In the above mentioned manner sublime classes of consciousness corresponding to the Jhānas developed take effect in the planes corresponding to the Jhāna at rebirth and during the span of life.

(To be continued).

REINCARNATION

By Christina Albers

In those fair heights where minds in liberation
Live free from care in glorious habitation
In realms above,
There is no more of coming and of going
There is no more of reaping and of sowing
There wisdom's fire is undimmed ever glowing
And endless love.

But on these planes where planets still evolving,
Around a centre ceaselessly revolving,
Move ever on,
There's chaos still, there birth and there decaying,
Impermanency there her sceptre swaying,
With every footstep fickle change betraying,
Peace there is none.

There still they come and go those wanderers weary
Restlessly seeking,—to a land so dreary,—
With aching hearts,
They stay an hour or two,—not long delaying,
They play their act,—there is no time for staying,
Each in his scope a flickering scene portraying,
And then departs.

To-day the scene displays the gorgeous splendour
Of some proud monarch, bathing in the grandeur
Of wealth and fame.
But on the morrow when that play is ended,
He comes again, a wanderer sorrow bended
A homeless pilgrim, lonely unbefriend,
A weary frame.

And on another day again we find him
A toiling husbandman, where duties bind him
To wife and child.

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Until at last through many dreary ages,
From life to life upward through weary stages,
He finds the distant land where peaceful sages
Live undefiled.

And you bold eagle through the ether sweeping,
And here the lowly earthworm, humbly creeping
Both go one way.
Through all creation there is one great longing,
A restless striving and an eager thronging,
For something to an unseen land belonging,
A distant day.

Thus all creation to one height ascending,
Strives for one goal,—the peace that knows no ending,
In realms above,
All by one pow'r are slowly onward driven
Until at last the veil of darkness riven,
To each and all the priceless boon is given,—
Wisdom and love.

FLAME AT KUSINARA

[The following poem is of considerable value in as much as—being a translation from the Telugu—it shows that Buddhism is beginning to be appreciated in Southern India.—*Ed., Maha Bodhi.*]

By B. Rama Doss

(Rendered from Telegu Original of D. Kesava Rao)

Behold! Behold!
The Funeral Flame
Of Buddha, Light of Love!

Hear! Hear!
The Call of Human Flame!
Hear! Hear!
Thou man in the cold night,
Come to the warm Flame

Flame, the death of darkness!
Come to the Light of Eternity,
Come to live in the Light of Love.

NOTES FROM LANKA

By P. P. Siriwardana, B.A.

When I last wrote to the Maha Bodhi I used the word Lanka, the real name of this Island, advisedly and with a purpose. Indian people have known it by this name. They still sing Ravana's exploits and Rama's gallantry using *inter alia* this beautiful name. It was my privilege to listen to these songs rendered so sweetly by the Bengali boys and girls living in the poor huts just close to the Maha Bodhi Headquarters in Calcutta. I then caught the meaning of some words and lastly the dear old name of my country came to my ears with a thrill. Today I am strengthened to repeat Lanka because the State Council has recently decided that the "correct name of Ceylon is Sri Lanka".

Our foreign masters not only converted some of us to a Semetic faith through bribery and corruption but also "baptised" us and gave us and our land strange names. And this ugly game is still going on in this Sinhala-Dvipa under the influence of Christians who at the same time get quickly annoyed when they are plainly told that they are responsible for the denationalisation of the Sinhala people.

Dr. G. P. Malalasekara, in his address as President of the Congress of Buddhist Associations, cited the case of a Sinhala whose children were named Gemunu, Tissa and Mallika promptly changed these names to Joseph, Thomas and Mary as soon as he was "converted" to the Christian faith. What mental perversion does this mean? Is it essential for an Englishman to adopt an Arabian name simply because he is a Christian? There are in England now several Buddhist Englishmen who never thought of changing their names. This clearly shows how Christianity and Arya Dharma work in the life of an individual.

Indian Christians in conclave.

The students Christian movement held its conference in Kandy and passed a number of resolutions mainly dealing with the political future of India. The first thing these delegates, numbering about 450, did on their arrival in Lanka, was to publish a "strong protest" against the Railway Department for not looking after them properly. But their annoyance was caused, it is said, by a Policeman. They also added that the impression which the authorities gave them was that "they could be treated in the way in which they are accustomed to treating the helpless labourers from India." This is the usual method of protest adopted by persons without a proper appreciation of facts. If these people just

went round some of the estates near about Kandy they would have witnessed a rare spectacle—Tamil labourers living far more comfortably in infinitely healthier houses than they can ever hope to have in their own villages in South India, and *ever hope to live in* in other States and Provinces in India itself. I leave this question to that *new social order*.

My only fear is that these Christian students trying to be over zealous about their Christianity are really making themselves the laughing stock of the world. Following is a passage from the report of a so-called Commission on the New Social Order:—

"Everything good, we believe, is Christian, and therefore in the last analysis an ideal social order is the same as the Christian social order. Our aim is to Christianise socialism and Socialise Christianity." No one would have quarreled with this pious finding if it were made by Africans or American Negroes. But, for Indian Christians to say that everything good is Christian is to deny the very existence of the greatest ethical religion —the Buddha Dhamma which India has given to the world. Do these Christians also "believe" that the independence of so many Asiatic countries was ruthlessly destroyed by Christian nations to enable the Christianisation of socialism that they now want to put into effect? I must tell our friends that once they attempt the remedy, the whole fabric of Christianity will crash. Christians were equally garrulous immediately after the last war, thinking loudly about a new world. Their dismal failure to bring about social or political reforms that would satisfy the nations in the East and West, has now resulted in this horrible manslaughter and destruction of nations.

Christian students ought to learn that the first principles of liberty (of speech and action) equality and fraternity were preached for the benefit of mankind (—not for a chosen people only) by the Buddha long before Jesus Christ was born. Moses himself never dreamt of such sublime ethics as are found in the Buddha Dharma and Sanatana Dharma. But we in Lanka are fated to hear that "everything-good is Christian." And that too from native Christians of India.

A Puppet Show!!

It seems to me that these conferences and talks and goodwill missions are doing incalculable harm to the existing good fellowship and friendliness between India and Lanka. Hundreds of Sinhala Buddhists go annually to sacred places in India. Although Hindu pilgrims come to Lanka in thousands, we have not heard of the slightest ill-treatment or ill-will shown by either side here or in India. But when it comes to political affairs and socio-religious things some vested interest raises its ugly head and ruins what generations of silent ambassadors have patiently built. Now let me quote from a

Lanka member who attended the All-India Women's Conference :—

According to the official programme at 9 P.M. on December 29, there were to be "informal talks with the Ceylon Delegation", but to the surprise of the Ceylon delegates a Puppet Show was put on instead!

The idea of the "Goodwill Mission," therefore, completely fizzled out to the disappointment of the Ceylon delegates.

"Although we were invited as members of a Good-will Mission, we were not given an opportunity to talk to them."

This delegate was not able to say whether this attitude on the part of the Conference officials was due to the recent break-down of the Indo-Ceylon talks, although she admitted that in private conversation some of the Indian delegates had questioned her with regard to the treatment of Tamil labour in Ceylon.

"I told them that the Indian estate labourers in Ceylon had free maternity benefits, free compulsory education, etc., which Ceylonese labour did not enjoy, and some of them expressed surprise."

The arrangements made for the Conference were, she remarked, far from satisfactory, while the arrangements by the Reception Committee were very indifferent.

The railway arrangements from Bangalore to Mysore were also bad, she observed. No previous arrangements appeared to have been made for the delegates from Ceylon and other parts of India and, consequently, they were all "packed like sardines."

So far as the billeting arrangements were concerned, however, they were quite satisfactory.—*Daily News.*

Shall we not stop all these missions and talks for a few years allowing time to heal the wounds!

The Methodist Failure.

One of the speakers at a recent meeting of the Methodist Synod has confessed their failure to "convert" people. The new method he now proposes to adopt is to "recognise the family as the unit of life and not the individual. In the past they had concentrated on the individual, baptised him and then *separated him from the family.* It was not therefore surprising that they have failed."

Now from this admission disinterested readers will be able to see how the Sinhala nation is cruelly weakened by systematic "separation" of members from their families and families from the community which conforms to national customs and adheres to national faith. Buddhists, beware!

Buddhist Educational Activities.

The slogan that Buddhist children must attend Buddhist schools is gathering momentum. In all parts of the Island new schools are coming up. Among the more important ones opened within about a month, following may be mentioned :—Dhammapala Vidyalaya in memory of the late Sri Devamitta Dhammapala, Kalutara Vidyalaya and Anula

Vidyalaya (for girls). Establishment of more schools for Buddhist children is the only weapon with which we can destroy the proselytising agencies of Christianity. It is through schools that most of the objectionable conversions to Christianity were made. The foreign missionaries "separated" the child from his or her parents and "baptised" the child who did not know what was going on. All this is done against the wishes of the parents. When the child convert happened to be a girl the kind-hearted wife of the missionary quickly finds a Christian youth similarly converted for the girl thus forming a Christian family "separated" from their parental families. The modern Christian families in the up-country districts are generally the descendants of these child-converts. This is a crime which the missionaries commit against their own God—a crime whose baneful effects will go down to generations.

The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

—*Maha Chohan, the Great Adept.*

Just as, monks, the dawn is the forerunner, the harbinger, of the arising of the sun, so friendship with the lovely is the forerunner, the harbinger, of the arising of the Ariyan eightfold way.

Samyutta Nikaya.

Just as, monks, in the last month of the hot season the dust and dirt fly up, and then out of the season a great rain cloud in a moment lays and makes them vanish,—even so does a monk who cultivates and makes much of the Ariyan eightfold way lay and cause to vanish the ill unprofitable states that rise from time to time.

Samyutta Nikaya.

THE PHILOSOPHICAL THOUGHTS IN BUDDHA'S TIME

By Rev. Madittivawala Sumangala

Everybody wants religion. Religion does in fact belong to the cultural development of a race. There is in the heart of everyone a longing for something higher than the world can give, a desire for a greater freedom. The path to this, man finds in religion.

Most of the great religions of the world are founded on the same principles. There is the Creator of the existing Universe, the difference between good and evil, the hope of a future reward and the fear of punishment after death.

The original faith of ancient India was Brahmanism. From this branched out other creeds. Two of these are Vaisnavism and Jainism. The founder of the first of these is Krishna and that of the other is Mahavira.

The essence of the Jaina teaching is the immortality of the soul and the doctrine of rebirth. Mahavira was an apostle of non-violence. He was of royal birth and a Khatriya by caste. Unlike Buddha he followed the householder's life upto the death of his parents and entered upon his ascetic career only after their demise.

This was at the age of twenty-eight. He spent his time henceforth in teaching the religious system he had evolved and passed away in his seventieth year.

Like Buddhism Jainism admits of a two-fold training,—that for the householder and that for the homeless one. But unlike Buddhism Jainism has a sect of naked priests. Nakedness is forbidden in Buddhism. The Jainas admitted only members of their own clan to their fold.

Most of the tenets of the existing religions of those early days were contrary to the teaching of Buddhism which forbids extremes, while the others indulged in practices that were harmful rather than progressive. They were self- deceived, hence they naturally deceived others.

One Purana Kassapa, a naked ascetic, preached that there was neither merit nor demerit. He had a large following in his day, but wound up by drowning himself.

Another Ajita Kesakambala taught annihilation after physical death. He is supposed to be the historical founder of Indian Materialism, which encouraged sense enjoyment. There were many teachers of varying religions in those days, which naturally caused many sects to spring up.

Sanaya Bellaṭṭhiputta, was a hermit, and the former teacher of Sariputta.

Makkhali Gosāla is known as the third master of the Ajivaka school. His philosophy was based on physics and Ethics—Parināmavāda or the doctrine of natural transformation.

At such a time, when there were numerous teachers and creeds, the Buddha appeared. While other creeds brought dissension, Buddha's doctrine brought peace, admitting of no rupture. The real truth was revealed by the Buddha only. Many of the predecessors of Gautama had limited themselves to caste restrictions. But Buddha rose above those limits.

The life history of Gautama is too well known to need repetition here. Suffice it to say that on his travels as a wandering ascetic, He came in touch with several of those sects, the teachings of none of which satisfied Him, and that finally He received complete realization at the moment of His enlightenment under the Bodhi Tree.

He then went forth to a sorrow stricken world. His great love and compassion for all things living would not permit Him to remain in that blissful state of lonely peace.

He taught the middle-path, the avoidance of all extremes and the control of all desire.

He became the sovereign Lord of Gods and men. He preached the Universal Truth; He unfolded the secrets of Life; He opened the gates of Nirvana.

Monks, there are these three conceits. What three? The "better am I" conceit, the "equal am I" conceit, the "worse am I" conceit. These are the three conceits. It is for the full comprehension of these three conceits, monks, that the Ariyan eightfold way is to be cultivated.

Samyutta Nikaya.

Monks, whosoever monks are possessed of virtue, possessed of concentration, possessed of insight, of release, of release by knowledge and insight—the very sight of such brings much profit, I declare.

The very hearing about such monks brings much profit, I declare. To visit such, to sit beside them, to remember such, to follow such in giving up the world brings great profit, I declare.

Samyutta Nikaya.

SCRIPTURAL WEALTH OF BUDDHIST INDIA AND ITS INFLUENCE ON NEIGHBOURING COUNTRIES

By Dr. R. L. Soni, M.B., B.S., F.R.H.S.

Though a vast treasury of literature —canonical books, commentaries, translations, and compilations—on the subject of Buddhism, is, in present available in Pāli, Sanskrit, Tibetan, Chinese, Burmese, Japanese, Sinhalese, English, German, Hindi and other languages, it is said that a great portion of the vast original Indian writings on the subject are mainly lost. One should not wonder if at places self-contradictory statements are found in such a vast literature—the product of different minds, tongues, times and climes. Whether we make out the intrinsic or extrinsic worth of a work or eliminate later exaggerations, interpolations, modifications or other errors, the original teachings of Lord Buddha serve as the common platform on which all schools of Buddhist thought are bound to meet.

It is said that soon after the Pari-Nibbāna of Lord Buddha, His disciples convened a great council at Rajagaha under Maha-Kassapa, to bring together all His teachings, and that the teachings which were in Pāli, the popular dialect, were arranged in three large groups, namely :—

(1) The Vinaya-Pitaka, i.e., Rules for the Sangha, the Holy Order of Monks.

(2) The Sutta-Pitaka, i.e., Discourses on the Dhamma and

(3) The Abhi-dhamma-Pitaka, i.e., Psycho-philosophy of Dhamma.

Hence the teachings collectively are called the Tipitaka or the Three Baskets of Wisdom.

The Dhamma continued to flourish for some time in India, but, within a century, another Council had to be called, this time at Vesāli, to settle certain differences which had crept into the Sangha. This second council under the presidency of Yasa, appears to have upheld the original doctrine. Although this Council sat for eight months, it failed to reconcile the views of the monks, and the dissentients held a separate council which they called the Great Council or the Mahā Sangiti. The unfortunate gulf thus created has never been bridged.

Later the Emperor Asoka, under whom Buddhism became a State religion and flourished greatly, noticed the differences of opinion prevailing in the Sangha on various doctrines and convened for the purpose of settling those differences a Third Council at Pataliputra under Tissa. Some 1000 monks participated in the proceedings which lasted for nine months. So great was the missionary zeal of this extra-

ordinary monarch, that, after the Council was over, missionaries were despatched in various directions to spread the word of the Buddha and thus bring peace to mankind. His own son Mahinda, followed a year later by his own daughter Sanghamitta, went to Ceylon and established Buddhism there. Not only were the Pâli scriptures introduced but a branch of the sacred Bo-tree was planted at Anuradhapura where still it exists. In a similar way China, Eastern Asia and various lands west of India, as far as Egypt, are said to have been brought by him under the moral sway of India. The matchless Indian pioneers of this and slightly later periods, the courageous Buddhist missionaries, inspired by the nobility of their Dhamma, fired with the zeal for spreading Truth and serving humanity, undaunted by trackless forests they had to traverse, the high mountain barriers that stood before them or the surging waves of the unchartered oceans that they had to cross, suffering untold hardships at the hands of man and beast, wind and weather, accidents and disease; renouncing all personal comforts, vowed to poverty and service, led by stern determination, full of compassion and wisdom, stirred by indomitable courage, carried the torch of Light and Culture from Buddhist India to distant lands over hills and beyond the seas. It is a matter of genuine pride (and in these days of degeneration, a matter of consolation) that the Light carried centuries back by these un-named torch-bearers from India though somewhat dimmed by history and time, is still shining in its new garb on these foreign soils. Buddhism flourished marvellously in India during that period and produced a really golden age. Unfortunately this glory soon became the object of jealousy, and Brahmins who had with the rising power of Buddhism lost their original sacred status, began to devise means whereby they could regain their supremacy. They did not take up arms, but they sharpened their minds and endeavoured to make the new faith a part of their creed. With centuries of persevering effort they succeeded. The Fourth Council called by the emperor Kanishka about the beginning of the Christian Era, was an important one, for it stands as an historical landmark between pure Buddhism and Brahman-Buddhism. Kanishka also sent missionaries to China, Mongolia and Tibet.

The first six or seven centuries of the Christian Era witnessed a period of great intellectual fervour in India. The Brahmins had sharpened their minds and were ready for any intellectual battle. They were bent either on defeating the Buddhists or absorbing them. The philosophical contest which ensued, stimulated the rise of great philosophers, scholars, writers, orators and preachers in both camps. As by this time Pâli, the language of the people at the time of the Lord Buddha and the official language of Buddhism, was losing ground, the Brahmins took this opportunity to restore Sanskrit. Sanskrit having become once again the

scholar's language, the Buddhist scriptures were put into the crucible, and there came out Sanskritised versions and Brahminical modifications of the old teachings. Even the Buddha began to be accepted as an incarnation of God—the very antithesis of Buddhism. The natural result was that slowly the two great intellectual faiths got amalgamated and Sanskritised writings began to be viewed as quite authentic. Huge piles of literature must have been produced by Indian writers on Buddhist subjects at this time. Chinese pilgrims who visited India stood aghast and dazed at the wisdom of the Indian mind and the colossal literature on Buddhism available here. After staying several years as devoted students at the great university centres of culture and learning, they carried back with them copies of a large number of books, which, though they have been lost to India, are still available in part or fully in China and Tibet. The Buddhist universities of medieval India were really huge monasteries, where monks and students, indigenous and foreign, could peacefully busy themselves for years in studying the ancient wisdom, writing translations, making copies of precious scriptures or in producing original works of literary interest. Nalanda, Vikramasilā, Jagaddala and Odantapuri were the most important of the centres of culture and these flourished admirably under royal patronage. The learned pandits of these universities proved excellent agents of Indian culture to China and Tibet to which places they went mostly under royal invitations and there translated and commented on the scriptures (mostly Sanskritised versions) in the new tongues with such literary dexterity and spiritual insight that their very writings became Buddhist scriptures in the new lands and their very names became objects of worship. Thus they added glory to the name of India.

It should not be forgotten that the culture exported from the centres of learning of medieval India was not a pure Buddhist commodity though its nucleus was undoubtedly Buddhistic. The culture was a synthetic product of Buddhist and Brahmin intellects. The ingenuity of the Brahmin intellect, which had through thousands of years preserved Indian philosophy, also succeeded through centuries of give and take in absorbing the intellectualism of Buddhism. Buddhism slowly merged into Brahminism and the result is what we now call Hinduism. Further, the great Buddhist monasteries with their huge libraries received a final blow from the Muslim invasion of India. Thus was lost even the label of Buddhism from the fair face of Arya-vartha. With the destruction of Monastic Universities, the veritable work-shops of literary and spiritual pursuits, the Buddhist writings came to an end. For 800 years no Buddhist works were written in India. Only in recent years the Ven'ble Rahula Sankrityayana has made efforts to enrich India by bringing back from Tibet part of the literature that was lost to India and also by translating

for the first time in part of the classical Pāli canon into Hindi.

Ceylon, Burma and Siam still possess the Pāli version of the scriptures which is probably in main the original doctrine or at least the doctrine as promulgated by Lord Buddha and expounded by His immediately succeeding Sangha, called the Thera-vada. It is also called Southern Buddhism in distinction to the Northern Buddhism in China, Tibet and Japan which is in fact the localised version of Sanskrit Brahminised Buddhism. The two big divisions have their separate canons which have similar sub-divisions. Though most of the literature through lack of intellectual foresight on the part of invaders and many other causes, has been lost, yet the size of the total literature can be imagined from the Pāli canon alone.

The following is a brief analysis of the Pāli canon :—

I. *Vinaya Pitaka*—concerned with the rules of discipline governing the monks and nuns and is divided into three main divisions.

II. *The Sutta Pitaka*—A collection of 5 sections (Nikāyas) of discourses namely :

(1) The Digha Nikāya, which has in all 34 long discourses subdivided into three sub-sections called Vaggas.

(2) The Majjhima Nikāya, a collection of medium-sized discourses 152 in all subdivided into 15 sub-sections.

(3) The Samyutta Nikāya or connected series of 56 discourses, grouped in 5 series.

(4) The Anguttara Nikāya or numerical grouping, consisting of a total of 2308 Suttas collected in 11 Nipātas.

(5) The Khuddaka Nikāya constitutes a set of 15 shorter but quite important books. The Dhammapada, Sutta Nipata, the Theri and Thera-gathā and the Jatakas belong to this group.

III. *Abhidhamma Pitaka*—a collection of seven works of deep Psychological and philosophical interest. It is a Psycho-philosophical view and analysis of the Dhamma of the Suttas.

It should be understood that the above list does not constitute the whole of the Pāli Buddhist literature. In addition to the canon there is a large number of commentaries and exhaustive writings in Pāli by authors of classical interest, pre-eminent among them stands the name of Buddhaghosa, a man who did so much but whose life stands shrouded in mystery. According to one account he was a Brahmin living near the Bodhi-tree in India, and went to Ceylon to translate the Sinhalese commentaries into Māgadhi. According to another version, he was a Brahmin living in Suvarnabhumi (modern Thaton in Burma) the stronghold of the Talaings, and went to Ceylon about 400 A.D. to procure and translate scriptures on behalf of the king of Talaings, Dhammapala by name, who gave great encouragement to religion. On the victorious return of the celebrated

Arahant, the master-scholar Buddhaghosa, the name of the land was changed from Suvarna-bhumi (lit: the Land of Gold) to that of Sudharma-bhumi (lit: the Land of Good Dhamma). The scholar-saint wrote over a dozen large works in addition to translating the Tipiṭaka, but his 'Visuddhimagga' (The Path of Purity) is very popular.

Burma and Ceylon have played quite important parts in preserving the Theravada scriptures. The official introduction of Buddhism into Ceylon dates back to the period of Asoka, while the date of the introduction of Buddhism into Burma awaits research. It appears Burma received Buddhism from two sources, two varieties of Buddhism from two routes. North Burma and the Shans in particular appear to have received Buddhism via China, while the Southern part of Modern Burma appears to have received Buddhism in a vague form very early from India. Even tradition has it that at the time of Lord Buddha some Indian priests came enroute to Burma and brought with them Buddhistic ideas. Though not denying the earlier Buddhistic contacts of India and Burma, facts point to the conclusion that Buddhaghosa was the first to introduce a complete copy of Theravada scriptures into Burma. Later, in the 12th century A.D. when Ceylon was overrun by ruthless invaders who destroyed all the scriptures there, it is said, it was Burma, which returned the debt of gratitude by supplying back copies of scriptures to Ceylon. For over 1500 years Burma has continued to be the sacred repository of Theravada scriptures, and the people of Burma no less than the Burmese kings, deserve the credit for maintaining the purity of sacred writings. At Mandalay (the capital of Burma up till annexation) there is a huge collection of marble slabs on which are inscribed the whole Tipitaka. That is itself a standing monument of Burmese zeal for the Buddhist scriptures. Such a living interest alone could safeguard the purity of the Sacred Word throughout the centuries.

ADDRESS PRESENTED TO SIR U THWIN

[The following is one of the many addresses presented to Senator Sir U Thwin on the occasion of his being Knighted—*Editor, Maha Bodhi.*]

Address presented to Sir U. Thwin, President, Burmese Chamber of Commerce, Rangoon.

Sir,

We, the Committee and members of the Burmese Chamber of Commerce, are assembled here to-day to offer you our felicitations on the honour of Knighthood which His Majesty the King has been graciously pleased to confer upon you.

We are proud that our Chairman should have been chosen for such a mark of signal honour. The feelings of joy and gratitude which we are expressing to-day will be shared by all Burmans throughout the country, for an event of this nature must be hailed as one of national significance.

You, Sir, have by your ability, industry and integrity, been long marked out for recognition. There is no field of national service or national activity in which you have not played a prominent part. You have been a prince of Burmese merchants, and have long exploded the theory that Burmans have no business acumen and are lacking in commercial enterprise. You have been the Chairman of the Burmese Chamber of Commerce for more than a decade and have been guiding its destinies with loyalty and dignity and with conspicuous success. You have been instrumental in promoting and encouraging several commercial and industrial enterprises. You were the first Chairman of the Board of Directors of the Sun Press and indeed one of its founders. As Chairman of the Board of Directors of the Burma National Insurance Co., you have directed the attention of your fellow-countrymen to a branch of business hitherto unexplored by Burmans. You had been a member of the Local Board of Directors of the Reserve Bank. You are above all intimately connected with the Rice trade. Your wide knowledge and experience of business has made both the Government and the people turn to you for guidance in the matter of trade disputes and industrial strikes in the settlement of which you have often been called upon to take a leading part.

In the field of education you have been a tower of strength to the national education movement. In the public life of the country you have shown how men of independence and integrity can wield influence without power, and with how much confidence and hope the

country turns to such people for guidance in times of dissension and strife. It is this detachment and this freedom from partisanship that has stood you in good stead on so many Tribunals of public importance on which you have been called upon to serve. And it was not without reason that the Government was pleased to choose you to represent Burma at the Coronation of His Majesty the King as a true and rightful representative of the non-official Burmese Community.

True to the best traits of national character you have not been found wanting in the matter of charities, religious or secular. You have also been instrumental in promoting the Buddhist religion, and your services in this direction have been appropriately recognised in your being elected as a Trustee of the Shwe Dagon Pagoda and also as a Vice-President of the Maha-Bodhi Society.

We do not wish to embarass you further with a list of your many-sided activities. We are happy to feel that the meritorious services that you have rendered to the nation have been fittingly rewarded. Where honour is well deserved it adds lustre to the fountain from which all honour springs. May your career serve as a beacon to all patriots!

HLA BU,
Vice-Chairman,
on behalf of the members
of the Burmese Chamber
of Commerce, Rangoon.

Dated Rangoon,
The 16th January, 1941.

MAHA BODHI SOCIETY GOLDEN JUBILEE CELEBRATION NEWS

A meeting of the Maha Bodhi Society Golden Jubilee Committee was held on the 2nd February at the Society's Headquarters. Mr. J. Choudhury, Bar-at-Law, presided and the following members were present :—Pandita W. Sorata, the Revds. Sasanasiri, Jinaratana, Dr. Kalidas Nag, Mr. P. K. Das, Raja Khitindra Deb Rai Mahasai, Messrs. T. Vimalananda and D. Valisinha.

Dr. Kalidas Nag, the Secretary of the Committee, gave an account of the arrangements that are being made in connection with the forthcoming celebration.

Arrangements for the publication of the Golden Book of Buddhism were discussed. It was decided to obtain the articles collected for the Dhammapala memorial volume to be included in this work. It was also decided to write to scholars for articles and prepare a folder announcing the publication.

Subscription for members of the Reception Committee was fixed at Rs. 10/-, for ordinary members Rs. 5/-.

The Treasurer was authorised to open a special account to meet the current expenses out of the subscriptions and donations already received.

Members of the Reception Committee who have paid their subscriptions *continued from last issue* :—

12. Dr. M. R. Soft, Calcutta.
13. Dr. R. L. Soni, M.B., B.S., F.R.H.S., Paungde, Burma.

THE PRESIDENTIAL ADDRESS OF Dr. G. P. MALALASEKERA

AT THE CEYLON CONGRESS OF BUDDHIST ASSOCIATIONS HELD AT MORATUWA, 26th DECEMBER, 1940.

(Important extracts)

A history of sixty years in the case of any organisation is important enough, but in the case of the Buddhist Theosophical Society its record also crystalises within it the chequered story of the Buddhist Renascence, the ideals that inspired the inception of the movement, the ceaseless war that had to be waged against heavy, often almost insuperable odds, its emergence, bloody but unbowed, first with faint gleams of victory, and then its gradual growth into strength and success. It has been a story of ups and downs; the downs have been numerous but the ups have been more numerous still and, in the reckoning, the Buddhists have good reason to be proud of themselves. The details are well-known to all of you and need no recital. The B. T. S. is but one of several similar organisations which have as their aim the promotion of Buddhist Education. During the last few years their record has been one of continued progress all along the line. Not a month passes without new schools, both English and Sinhalese, being opened in villages and in towns, old buildings replaced by better ones and additional buildings coming up almost overnight, attendances increasing beyond expectation, more qualified staffs and better equipment resulting in success not only in the academic but also in all other spheres. Gone is the inferiority complex that once used to be a blight upon us; we now hold our heads high and face the future in the fullest confidence.

The most recent of the bigger schools have been the Olcott Vidyalaya and the Dharmapala Vidyalaya at Pannipitiya. Tissa Vidyalaya in Kalutara and Gamini Vidyalaya in Bentota have been registered for grant-in-aid. Mahinda College has entered on its fiftieth year and the Galle Buddhist Educational Society, thanks very largely to the munificence of Mr. H. W. Amarasuriya, is forging ahead with many new enterprises. Mahinda Vidyalaya in Anuradhapura has moved into new and spacious quarters; Sri Sumangala, Panadura, which has recently received a magnificent donation from Mr. Leo Fernando, will soon move into its new buildings. Vaisakha Vidyalaya has lost its founder, Mr. E. S. Fernando, who laboured hard for its success and made numerous sacrifices, but a new Board of Trustees has taken his place and the school is going ahead. In a few weeks more Dharmaraja College will have a

branch institution ; early next month the Kalutara Buddhist Society will open the new Kalutara Vidyalaya with its imposing building and its spacious grounds. I make no mention of the progress made by other schools like Ananda College, Nalanda Vidyalaya and Ananda Sastralaya because they are making history with every month of their existence.

The Girls' Schools I consider far more important than the Boys' Schools and here too the tale is one of joyous achievement. The new Buddhist Girls' School at Mt. Lavinia has been registered for grant. Visakha Vidyalaya is leaping ahead with new ideas ; Sanghamitta in Galle, now under a new Principal, is rapidly increasing in numbers. It was a great blow that Musaeus College should have lost Mr. Peter de Abrew whose whole life was devoted to the cause of girls' education, but the school continues to make progress, while the Ananda Balika, Sri Sumangala and Sujata Balika Vidyalayas have become hives of activity. We have heard with much regret of the unfortunate disputes regarding Mahamaya College in Kandy, and we sincerely hope that better counsel will prevail ; the school we are all glad to hear is making rapid headway, nevertheless. And in a few days Sir Baron Jayatilaka will open Annie Vidyalaya, Nugegoda's first Buddhist Girls' School.

In the Kandyan provinces, under the inspiration and guidance of Mr. T. B. Panabokke—whose exaltation to the rank of Chief Adigar was hailed with delight throughout Ceylon—Buddhist educational activity goes on with increasing speed. The school at Gadaladeniya, for instance, which is one of many established by the Vidyartha Society, is regarded as a model institution.

The tale thus told is one that should fill our hearts with justifiable pride , but let us not forget that we are yet very, very far indeed from our goal, which is that every Buddhist boy and girl shall be educated in a Buddhist school in an atmosphere deeply imbued with the teachings of the Lord Buddha. Girls' schools are needed even more than boys' schools and most urgently in Kegalle and Kalutara, in Kurunegala, Gampola, Gampaha and Badulla and here, too, in Moratuwa. We can afford to dismiss with contempt the cry that is sometimes raised when new Buddhist schools are opened that they are "unnecessary". Whether they are necessary or not is for the Buddhists alone to decide and for no one else and once they are established, of course, after due care and deliberation, nothing in the world can stop their progress. The Buddhists of Ceylon will see to that.

The chief difficulty has always been lack of adequate funds. The Buddhists have not received and cannot expect assistance from outside. We have no endowments to speak of and in the few instances where such endowments have been made by or on behalf of Buddhists we do not enjoy the benefits that should legitimately be ours. There was once a time when Government gave large

building-grants to schools, but the Buddhists came too late on the scene to derive much advantage from them. In those early days we had neither the influence nor the inside knowledge necessary for such purpose, and now, evidently because of our misfortune, funds are no longer available. The authorities of Buddhist schools have, therefore, to resort to tiresome and devious ways of raising the funds that are absolutely essential to their work, such as carnivals and flag-days, which involve a tremendous expenditure both in money and energy that could be very much better used if they are made available for the educational activities themselves. The Buddhist public has been very generous whenever appeals have been made for educational work, but they have nevertheless not been generous enough in as much as they wait to be asked, and are spasmodic in their response. Spontaneous gifts are rare; one seldom hears of a Buddhist making provision for education in his last will, even when he knows that his heirs will squander his hard earned estate. The fault is chiefly that they are not sufficiently education-conscious, not enough propaganda is being done to convince them that the old ways in which money has been spent in the cause of religion are not the only ways, or necessarily the best ways.

These are some of the many drawbacks to our work; sometimes they are not sufficiently appreciated and the result is lack of sympathy even from those whose goodwill and encouragement we have a right to expect. Take, for instance, the recent decision of the Kandy Municipal Council to run a Carnival of its own during the season of the Dalada Perahera. I do not propose to say anything of the circumstances, disgusting as they are that led to this lamentable decision. Nor will I say anything about the constitutional or the economic aspect of this strange procedure but I will and do say this, that it is definitely immoral. The August festivities in Kandy exist only because of the Dalada Perahera, which, whatever its origin, has for the last several centuries been a definitely Buddhist affair. In recent years, the Buddhists have organised a yearly exhibition and carnival during the Perahera season the proceeds of which are given to the two leading Buddhist schools of Kandy which are urgently in need of funds. The amounts realised have not been particularly large, hardly commensurate with the labour and organisation involved. But the workers undertake their tasks cheerfully and the crowds that visit the Fair go away happy, having enjoyed the amusements provided and, perhaps, glad that they have contributed their mite to a worthy cause. But now all this is going to be stopped; the Municipal Council wishes to exploit the occasion for its own purposes as though a mere flash in the pan, such as the proceeds from a Carnival, could make a noticeable difference in their budgetary plans. The proposal has caused deep resentment throughout Buddhist Ceylon, because the issues involved are not merely parochial. It

is earnestly hoped that the Council will reconsider this matter; if it does not, we trust that the Minister for Local Administration and his Executive Committe will interfere, or, if necessary, even H. E. the Governor. If all these fail, the Mahanayaka Theras of Malwatte and Asgiriya and the Diyawadana Nilame as custodians of the Sri Dalada, will have to take the matter into their own hands and I know Mr. T. B. Ratwatte well-enough to feel certain that he can be relied upon to take decisive steps, should the necessity arise.

The Crowning of the Maha Thupa the Ruwanweli Dagoba

The many disputes and dissensions that raised their ugly heads in connection with this event of the supremest significance to the Buddhists, have rather rudely awakened us to the existence of a state of affairs which, to say the least, is very disquieting. In the first place, the ceremony was not all that it might have been. No one would deny credit to the small band of noble workers, some of them now dead, who in the face of great odds, completed the stupendous task of restoration. Their names deserve to be writ large in letters of gold for their courage and perseverance and their steadfast piety. They sought no honour for themselves apart from striving to complete the work which they had voluntarily taken upon their shoulders. Having said all that, it must yet be confessed that the Pinnacle-ceremony which was meant to mark the culmination of their labours did not reach expectations. Unprecedented crowds it is true attended the festival and the spontaniety of their celebrations was something unforgettable, but the whole ceremony lacked the gorgeousness and the dignity that have been associated with similar events in the past. There was an obvious absence of organisation and co-ordination of the arrangements and the opportunity was thus lost of creating what could have been a mighty surge of religious fervour which would have carried the Buddhist Renascence movement forward in one great bound. The work of restoration is, however, not yet over, and it is hoped that when it is finally completed and the world has once more settled down to the ways of peace, another opportunity would be forthcoming which will not and must not be lost.

There were, besides, other and more serious features that the situation revealed. There was, for instance, a conspicuous absence of leadership both among the laity and among the members of the Sangha. Leadership implies also the presence of followers and that, necessarily, involves the exercise of discipline. In the pursuit of common causes, discipline is a very necessary ingredient of success and, especially where authority is not backed with the use of power, but merely consists in its tacit acknowledgment, self-imposed obedience to leaders is absolutely essential if their leadership is to be of the slightest use for the common

good. There is no denial of the fact that in our public life there is no correct appreciation either of leadership or of obedience. A true leader is not one who, having risen to a position of trust and command, complacently basks in the sunshine of popular applause in times of prosperity and leaves his followers to fend for themselves in periods of adversity. His greatest use is in times of crisis ; he must then show qualities of head and heart, wisdom and vision, courage and renunciation of self, as will take his followers out of the wilderness. The fairweather leader is false to his trust. Leadership confers not merely power but also responsibility ; he trespasses upon his duty who sleeps on his watch quite as much as he who goes over to the enemy. It is the unforgivable sin. The leaders must be prepared to tell the truth, regardless of consequences. The truth, we have been told, is naked and its revelation would often produce shock. But the price must be paid. It has been well said that he who would conduct the orchestra must face the music and turn his back on the crowd. The Buddhists discovered to their profound sorrow in the disputes regarding this ceremony that while there were many leaders there was no leadership. Though all were prepared to lead, none were eager to follow. This, I suggest, is a matter that should receive our very careful attention for otherwise it would spell disaster to our progress. Remember the old adage : Vināyakā Vinassanti nassanti bahunāyakā. (The leaderless perish as well as those that have too many leaders).

But out of evil there often cometh good, and as a direct result of these disputes, the movement for the restoration of the Sangha to its former position of influence and service, a movement which had been steadily growing in strength, has received new and powerful momentum. The members of the Ramañña Nikaya, who form a more or less compact body, and are, therefore, more amenable to organisation, have been the pioneers of the movement. It is a very great loss indeed that the deaths of its two most influential and pious leaders, the Ven. Kodagoda Upasena Thera and Ven. Matale Dhammasiddhi Thera, should have followed so closely upon each other, for they had won the complete confidence of both laymen and monks and their guidance would have been of inestimable value. The efforts at the reorganisation of the Amarapura Nikaya, with its numerous ramifications, have necessarily been slower but a beginning has been made and the attempt holds within it the promise of great success. The Siyam Nikaya, too, traditionally conservative in its outlook, has begun to stir itself and will probably effect some long-due reforms.

There is thus much reason for hope but may I, with all humility, make one observation. It is this: that in our eagerness for reform let us not forget that first things must be first ; there must be no compromise in moral principles. Those of us who work for reform must make

sure that we are not actuated by love of power, or by a desire for the protection of vested interests. We who seek to reform others must see to it that our own lives are free from blemish and that we have in us at least the basic essentials of the good life. The most encouraging factor is the emergence of the Bhikkhu Sammelana (the Monks' Congress) a body of ardent reformers, drawn from all Nikayas, imbued with great zeal and energy and capable of sustained endeavour. The enthusiasm and earnestness are chiefly contributed by the younger members of the organisation; it contains a certain number of older monks as well who have come forward to encourage their junior colleagues in what they consider to be a task of paramount importance to the well-being of the Sasana.

The movement bids fair to grow in strength and usefulness as the years go by and I would appeal to all Buddhists to give it every support. I am very glad that the Rev. Dr. Paravahera Vajiranana, who is one of the chief pillars of the *Sammelana*, has agreed to tell us something about its aims and activities and indicate to us, how we, as laymen, can help. I can assure him and his colleagues of our fullest sympathy and co-operation in all their right endeavours.

As I have said on more than one occasion, the problem of reform is one that bristles with difficulties and needs the most careful handling. No quick results could or should be expected, because the encrustations of several centuries will have to be removed before any definite progress is possible. In this, as in all else that effects the Sasana, there should be the closest co-operation between laymen and monks, instead of the mutual recrimination which seems to be the fashion in certain quarters. The Sangha is an integral part of the Sasana, and is the (field of merit) of the layman who should bestow on it not only his wealth but also his worship and adoration and, if at all possible, the best of his children. Such gifts and such veneration can however, only be the privilege of the good *Samana* and not of whosoever dons the yellow robe. Hypocrisy masquerading under the cloak of holiness must be mercilessly exposed. This duty the members of the Sangha owe to themselves as much as to their lay followers who depend upon them for their spiritual guidance.

The Vinaya Texts speak of a monk, at whose sight laymen fled because he pestered them with requests for assistance in building Viharas. There is no doubt at all that the construction of temples and viharas is a very desirable way of acquiring merit, but it would be a very sad thing indeed if the impression were to gain ground as it seems to do, that the chief, if not the sole, purpose of a monk's life was the erection of two temples where only one existed before and though nominally dedicating it to the monks "of all the four quarters", actually bequeathing it to his heirs, very much like an estate, for their

sole use. It cannot be denied that in some place at least, the multiplicity of temples has led to disputes and has intensified cleavages based on such undesirable things as caste, which is the very negation of the Buddha's message.

On the other hand the layman, who thinks of the monks only on the occasions of his weddings and funerals and pirith ceremonies—to ward off evil astrological influences—is also guilty of a distinct disservice to the *Sasana*. The monk must needs depend on the layman for the provision of his physical needs and laymen must see to it that they discharge their duties and obligations in this respect in the fullest possible manner. The complaint is sometimes made that monks are not in touch with the realities of everyday life and are, therefore, not of any help to laymen in activities that chiefly relate to this world. There is some truth in this and it is certainly right that the monks' guidance should be available in the conduct of the work-a-day world. The solution seems to be the training of a special body of men to meet this need. I happen to know that the B. T. S. has for some time now had under consideration a scheme of this nature and I am glad to be able to say that a definite start will be made with it in the very near future. The question is largely a matter of understanding, adaptation and adjustment. The monks who had lived their lives of piety and service in one kind of world for over twenty centuries, now find themselves suddenly thrust into a world of quite different shape and a new order of things, with no adequate guidance. The adjustment will need time, good counsel and right effort. Many difficulties will be met with in the process ; the most important thing will be the correct appraisal of these difficulties with a due sense of proportion, and the provision of remedial measures will follow. The correct diagnosis first and then the application of the remedy, with care but with determination. There is no need for us, ostrich-like, to hide our heads from the truth, however unpleasant. Rather let us play our part bravely in the shaping of events, facing risks and perils, if need be, filled with the joy of a noble undertaking whose results may well be the turning-point in the history of Buddhist endeavour.

In this, as well as in all other matters of similar nature, it would be most useful if we could organise and co-ordinate all Buddhist activities that have a common aim. The modern period of our work has now had an existence of over half a century. It was inevitable in the beginning that activity should be sporadic and scattered, because it was largely an unorganised fight in many fronts, but the time has now come, I feel, for all our forces, both individual and collective, to be harnessed together with a view to their purposeful direction. This need not mean any kind of rigid central control or loss of individuality. Take, for example, education. There are

now nearly 1000 Schools under the management of Buddhist Societies and supervision of these schools is not very satisfactory, because such supervision has largely to be done either by men with very little leisure or very little experience. All are agreed that if a paid full-time General Manager of Buddhist Schools could be appointed with the necessary qualifications for the task it would be a great forward step in the efficiency and the usefulness of our educational work. But, as things are at present, no single association could bear the financial burden. It may be possible, however, for several of the associations and individuals interested in the matter to come to some working arrangement whereby both the expense and the benefits of such an appointment may be shared.

There are, to my mind, three fields of activity in which such co-ordination and co-operation are both possible and desirable. The field of education I have already mentioned; propaganda is another, by means of lectures, sermons, newspapers, books and all the other numerous methods known to the modern world. The third comprises such activities as youth movements, adult education, the profitable employment of leisure, the closer co-operation of the temple and the village and what, for want of a better term, I would call rural uplift. I would propose that the B. T. S. should take the initiative in the field of education, the Maha Bodhi Society in the field of propaganda, and the Central Y. M. B. A. in the activities of the third group. I have no time here more than to make the suggestion but I would earnestly commend it to the serious consideration of all concerned.

Take another matter in which we are false to ourselves and to our convictions—the questions of serving intoxicants at weddings and other functions by Buddhists, some of them holding posts of prominence in Buddhist activities. They know that their religion forbids drinking; sometimes they do not take drinks themselves but they feel they must offer it to their fellows, lest they be be offended or consider them mean and stingy. I am not now referring to the appalling waste of money this involves. In our relations with one another we often have to deal with men whose ideals, far from being identical with Buddhist standards, may sometimes be wholly contrary to them. In such cases we are prone to a facile or even servile acquiescence in conventional standards as the best that is possible in the circumstances. Our natural indolence and cowardice tempt us to follow the line of least resistance and to compromise with what we know to be evil. But such compromise is a grievous wrong and men cannot commit grievous wrongs without having to pay dearly for them. Every compromise with moral values, if persisted in, must inevitably lead us back to savagery and to the jungle. Let us seek to moralise all our actions, including our relationships with others, and reduce, at least as far as possible, the area of casuistry and duplicity.

(To be continued)

BOOK REVIEWS

PHYSICS AND METAPHYSICS—*By Bhikkhu Dhammapala. Published in memory of the late Mr. Neil Howavitarne, M.S.C. Printed by the Maha Bodhi Press, Colombo. 57 pp. Price not given.*

Bhikkhu Dhammapala is a Hollander by nativity, who joined the Sangha in 1938. He is proving himself a worthy member indeed of that noble fraternity by his writings. In the book above mentioned he is serving the Buddhist cause in bringing before the English reading public the main tenets of the sublime Dhamma in a small publication. The general reader cares seldom for the lengthy expositions, these are for the savant. The book in question is therefore excellently fitted to supply the want of a class of people who are eager for the Truth, and wish to get it in a concise form. We certainly wish the little publication a large circulation.

THREE UNIVERSITY EXTENSION LECTURES—*By Dr. J. H. Cousins. Published by Osmania University, Hyderabad, Deccan, India, 50 pages. Price not given.*

These are three lectures on Nicholas Roerich,- "The Man and his Ideas", "The Artist and his Art", "The Problem of Nationality & Internationality in Art".

The book is excellently written and gives the reader an insight into the life and ideals of the great Himalayan genius. These lectures were delivered at an exhibition of the paintings of Nicholas Roerich and of his son Svetoslav, who seems to have inherited his father's master-mind. There are two photos, one of each of these Himalayan idealists, which render the book still more attractive.

NOTES AND NEWS

Maha Bodhi Society's Reception to the Hon. U Saw, Prime Minister of Burma.

The Maha Bodhi Society of India offered a most cordial welcome to the Hon. U Saw, Prime Minister of Burma, at its Headquarters in College Square, Calcutta, on Wednesday, the 12th February. Mr. J. Choudhury, Bar-at-Law, presided and there was a large and representative gathering present.

In welcoming the distinguished visitor, Mr. Devapriya Valisinha, the General Secretary of the Maha Bodhi Society, said that it was a privilege for them to be able to extend a welcome to the first Buddhist Prime Minister of Burma to visit India. He expressed the hope that the cultural bonds which have existed between the two countries for centuries would be further strengthened by his visit.

Dr. Kalidas Nag, Secretary of the Committee appointed to make arrangements for the Maha Bodhi Society Golden Jubilee, which will take place in December this year, appealed to the Primier, and through him to the Buddhists of his country, to co-operate in making the function a success. Dr. U. N. Ghoshal, Secretary, Greater India Society, joined in the welcome on behalf of his association.

Mr. J. Choudhury also welcomed the Premier and hoped that though Burma was separated from India politically, she would still remain connected with India through the bond of Buddhism.

After thanking the Maha Bodhi Society for the welcome accorded to him, the Hon. U Saw said :

"Separation of Burma from India, I am sure, has been good both for India and Burma. For India, because, she has already so many problems to solve, namely those of the Princes, the Hindu-Muslim question and all this and that, and if Burma were still with India she would have another problem also—that of Burma. She would have Hindusthan, Pakistan and Burmestan in addition to the Princes ; and it is good for India that she is now relieved of that Burma question. For Burma because, poor Burma is too small a country and cannot afford to tie down her fortune with that of India and wait indefinitely till India can solve all her problems."

The Hon. U Saw added that there was also another reason. Neither India nor Burma liked to remain subordinate to one another. Now the Government of Burma was no longer subordinate to the Government of India and that was why he could, as Premier of Burma, come over to India and sit on the same footing with the Government of India and negotiate for the mutual interests of both the countries. He, however,

emphasised that though Burma and India were politically separate, it never meant any division between the peoples of these two countries. Burma and India, he said had the same objective and so to say, politically were in the same boat. As such they should have deep sympathy for each other.

The Hon. U. Saw also referred to the question of entrusting the Buddhagaya Temple to the representatives of the Buddhist public of India, Burma and Ceylon. He said that it would go a long way in improving the relationship between these countries and bring them much closer.

Earlier, the Hon. U. Saw was shown round the Society by Mr. D. Valisinha.

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Want of Accommodation in Calcutta.

Every time visitors and pilgrims come to the Headquarters of the Society, we are reminded of the necessity of providing them with more suitable accommodation. At present there is only one room which can be placed at the disposal of visitors and the rush of visitors is so great that it is never found vacant. When large parties come they have to be put up in the Vihara Hall though it is hardly suitable for such a purpose. Besides the inconvenience caused to them owing to its unsuitability for living purposes, such an arrangement dislocates the programme of lectures and other activities. A guest house attached to the Headquarters is therefore, an urgent need. There is a plot of land adjoining the Headquarters which can be purchased for erecting a commodious building. It is estimated that the cost of acquiring the land and putting up a suitable building to accommodate the guests and to house the library of the Society will be no less than Rs. 75,000. This is a large sum but it is not beyond the means of the Buddhists of India, Burma, Ceylon and other countries. May we appeal to them to help the Society to undertake this project which, when completed, will provide them with a much-needed place of residence while in this great city. May we especially appeal to those friends who have already visited the Headquarters and felt the need of such a home. It is the desire of the Society to lay the foundation stone of the guest house during the Jubilee celebration.

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Sutta Nipāta in Bengalee.

Revd. Seelabhadra's Bengalee translation of Sutta Nipāta, which is one of the most important books of the Tripitaka, will soon come out thanks to the generosity of Mr. Dasarathy Datta of Chandernagore who has generously undertaken to bear the whole cost of printing it. Mr. Datta is a keen student of Buddhist philosophy and has undertaken this work because he feels that such an important book like this ought to be widely circulated. The Manuscript is already in

the Press and the book is expected to come out by the middle of March next.

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Buddhism in Masobani.

At the invitation of the Buddhists of the copper mines of Masobani Revd. D. Sasanasiri Thera and Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society, paid a visit to the place on the 8th February. They were cordially welcomed by the resident Buddhists numbering about one hundred. Mr. Valisinha was presented with an address of welcome. A public meeting was held on the 9th and both the visitors gave lectures on Buddhism. In the evening of the same day leading members of the community met to discuss the question of building a small Vihara for the use of the local Buddhists. Mr. Valisinha promised to render every possible help. After the meeting had concluded, Mr. Parasuram and family took the five precepts and declared themselves Buddhists.

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Buddhist Pilgrims Visit Delhi.

The party of Sinhalese Buddhists which arrived in Calcutta on the 26th January, visited the Society's new Vihara in Delhi on the 3rd February. This is perhaps the first time in history that such a party of pilgrims had visited Delhi. Realising the importance of the event, the resident Chittagong Buddhists headed by Revd. Nyanasiri and Mr. Surendra Kumar Barua, gave the party a hearty welcome. They were entertained by them at a luncheon which was highly appreciated by the pilgrims. After worshipping in the temple and visiting other places of interest, the party left for Calcutta via Agra. The Society's thanks are due to our Buddhist brethren of Delhi for the typical Buddhist hospitality and help extended to this first party of Ceylon pilgrims to visit the new Vihara.

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Dharmaduta.

We are glad to find that our appeal for help to revive the "Dharmaduta" is receiving support from its old subscribers. The latest to send help is Dr. R. L. Soni, M.B., B.S., of Paungde, Burma, who contributes Rs. 10/- to meet the deficit. We should like to draw the attention of our other friends who have so far not responded to our appeal.

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Third Batch of Ceylon Pilgrims.

The third and last batch of Ceylon pilgrims of the present cold weather arrived in Calcutta on the 26th January under the guidance of Mr. H. P. Karunaratna. The party consisted of 23 persons. After visiting Buddhagaya and other sacred places in India, they left Calcutta to worship the famous Swe Dagon

Pagoda and other shrines in Burma. They are expected back in Calcutta by the end of February.

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Her Highness the Maharani of Sikkhim.

Her Highness the Maharani of Sikkhim who is on a pilgrimage to the sacred places in India came to Sarnath on the 14th January and stayed there three days. She was accompanied by two of her children and staff. During her stay she was good enough to visit the Society's various institutions. She also paid a visit to the Sri Dharmarajika Vihara in Calcutta where the bhikkhus chanted paritta as a blessing.

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Revd. Seelabhadra's Bereavement.

We deeply regret to announce the passing away of Mr. Asutosh Roy, Revd. Seelabhadra's father who had been ailing for some time. The sad event took place at his residence in Calcutta in the presence of Revd. Seelabhadra and other members of his family. The Sradh ceremony was attended by a large gathering of friends of the family. Bhikkhus of the Maha Bodhi Society were specially invited to take part in the ceremony. We express our deepest condolence with the bereaved family.

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Bengal Arakanese Buddhist Association.

The fifth annual Conference of the above association was held at Cox's Bazar on the 31st December, 1940, under the presidentship of Revd. U. Nyaninda Sayadaw of Rawthit. About 2000 people from different parts of Bengal attended the Conference. Fourteen resolutions were passed mainly dealing with the various grievances of the Arakanese Buddhists of Bengal.

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New Head Master of the Mahabodhi Vidyalaya.

We are glad to announce the appointment of Mr. Kesari Kumar Roy, M.A., L.T., LL.B., as the Head Master of the above Vidyalaya at Sarnath in the place of Revd. Jagadish Kasyapa, M.A., who had resigned. Mr. Roy is a young man with considerable experience as teacher as well as Head Master. We wish him every success in the work he has now undertaken.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvana of Buddha Sakyamuni will be held under the auspices of the Maha Bodhi Society on the 9th May 1941, at Calcutta, Buddhagaya, Sarnath, Lumbini, New Delhi, Bombay, Madras, Calicut, Ajmere, Mukteswar and other centres of the Society.

The programme of celebration includes the holding of public meetings, feeding the poor, presents to hospital patients, dana to bhikkhus etc. The success of the celebration will depend on the funds available for the purpose. May we appeal to all to send their contributions and make the celebration a success.

All contributions should be sent to the General Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

THE EGO IN BUDDHIST PHILOSOPHY

By Dr. S. K. Mookerjee, M.A., Ph.D.,

Lecturer, Calcutta University.

It is a standing grievance against Buddhist philosophy in general that it denies the existence of the permanent soul, the ego. The repudiation of the ego in unvarnished language is bound to give a rude shock to our common-sense and the rival schools of philosophy have not hesitated to make capital out of the popular feeling of disgust in the interest of philosophy. The doctrine of no-soul (*nairātmyavāda*) is a cardinal text of all schools of Buddhist philosophy and the language in which the repudiation of the soul is couched is so frank and colourless that there is no escape from it for a person who would adhere to Buddhism in any form or shape. In this paper I shall try to show that the position is not so desperate as critics have sought to make out. The critic has made no effort to understand with sympathy the tendency and inclination of this doctrine to a better state of things and for this the language, though not the spirit, of Buddhist advocacy is to a large extent responsible. The distance of time, when embers of the heated controversy have died down, gives us an advantage and enables us to study the problem with detachment and dispassion. It need not, therefore, cause surprise, agreeable or disagreeable, if our reading of the doctrine yields results quite different from the accepted findings. I shall approach the problem in this paper from the ethical and pragmatic standpoint and studiously avoid the metaphysical issues. I have elsewhere dealt with the metaphysical side of the doctrine and shown that the denial of a permanent self does not lead to the metaphysical absurdities which have been alleged by the opponents of the doctrine to follow as inevitable consequences. (The Buddhist philosophy of the Universal Flux-soul theories.)

Though the other schools of thought advocate the existence of a permanent self, they are as emphatic as the Buddhists in their condemnation of egoistic bias. The philosophers of India are united in the conviction that ego-consciousness and love of the ego are the greatest obstacles to spiritual progress and to the achievement of the ultimate goal of life. Perfection is the ultimate objective of rational life. In the terminology of Indian philosophy it is called freedom or liberation from bondage in every form. This freedom can be achieved by pursuance of a rigorous course of intellectual and moral discipline which can be

summed up under two heads, viz., knowledge (*jñāna*) and renunciation (*vairāgya*). Renunciation or sacrifice is the means to knowledge and knowledge is the immediate antecedent of freedom. Philosophical speculation is not a wild goose chase, but a well-planned course undertaken to discover the truth and the meaning of our existence and status. Misunderstanding of the true nature of our self and its bearings is the source of all troubles and miseries of our existence. One source of the misery of the world is the inordinate possessive impulse of mankind. A man is not satisfied with what he has got, but wants more and further more without the least thought that the full exercise of the possessive impulse may end in the dispossession of other selves of what they prize and value with as much love as he himself does. Indian philosophy has made the discovery that desire is not capable of being satisfied by accumulation of possessions. Even if a man becomes master of the entire world with all its resources, still he will not be satisfied. He will consolidate his possessions and then divert his energies for the acquisition of other worlds. But the achievement of mastery even over a single world is not a practical proposition. The attempt to dispossess others inevitably provokes opposition and resistance from them, who are equally determined to retain their possessions. The inevitable result of free and unrestrained exercise of the possessive impulse is war and feud. Instead of promoting the happiness of anybody it involves thousands in unspeakable misery, which has a tendency to grow to infinite dimensions. The possessive instinct which clamours for satisfaction, appears to be irrepressible . But is there no way out? Shall we give up all hopes of putting an end to the orgies of violence and war and bid the Devil take the hindmost in the race? Shall we take solace in the Darwinian maxim of survival of the fittest and interpret the concept of fitness in a biological reference alone? To take the most optimistic view the Darwinian law only emphasises the rule of the jungle and leaves moral laws and values out of account. Are we to be satisfied with this assessment of human values? That is a problem to which philosophers have addressed themselves in all civilized countries and let us see what solution is offered by the Buddhist philosopher in common with the exponents of other schools of Indian philosophy.

The Buddhist philosopher has gone to the root of the problem and discovered the etiology of the evil. Possessive impulse is only an adjunct to the ego, which is the agent and substrate of it. If there be no ego in the strict sense of the term and if one can realize the falsity of it, the possessive impulse loses its ground and anchorage. By an arduous analysis of the psychology of knowing and willing the Buddhist philosopher comes to the conclusion that the notion of the ego is only a figment of the imagination. It is a phantom and a pretence which has no foundation in reality. I am not

going to reproduce the chain of arguments by which the conclusion is substantiated, as I have done it elsewhere. Though the Buddhist's conclusion is not endorsed *in toto* and on the contrary is pronounced to be too drastic and bold by other schools of thinkers, the latter agree that the ego is not the real self. Whether there is a transcendent self behind the ego is a metaphysical problem, which has no pragmatic or even ethical value. But it is the masterful ego which only concerns us and if there be a transcendent self, which is or appears to be distorted into the ego, this does not give us any pragmatic advantage beyond satisfying a metaphysical scruple or curiosity. Let us sum up the positions of prominent schools of Indian Philosophy bearing upon the problem under discussion. According to Śaṅkara's Vedānta the self is the universal background of all our thought and activity and is the same in all subjects. There is no reason to distinguish one self from another. The distinction we usually make is due to a confusion of the real self with the psychological self, the ego. The ego is different in each conscious centre, but it has no reality, being the product of māyā, the transcendental principle of illusion. Śaṅkara in this way succeeds in avoiding the logical contradiction and ethical anomalies that inevitably follow from the conception of a plurality of contending selves by making a distinction of the emperical self, the ego, from the real self, which is the universal self of all subjects. With the realization of the universal self the empirical self loses its sting and the barrier between one self and another, which is responsible for all conflicts and economical, political and moral differences, is demolished *in toto*.

In the scheme of Sāṅkhya-Yoga metaphysics the plurality of selves is an ultimate fact and is in no way derived from a Universal self. But the true nature of the self is defined to be transcendental in character, which is not affected by the psychical phenomena, such as knowing, feeling and willing. The empirical self, which is the subject of knowing, desire, volition and the like, is pronounced by the Sāṅkhya philosopher to be an appearance, a distortion of the real self in the same strain as Vedānta does. Thus both Sāṅkhya and Vedānta are at one in their conclusion that the opposition of one self to another self is only a fiction. The conflict holds between one ego and another ego. The ego is not the true self, which is of the nature of consciousness, pure and unobjective. The finding of the Nyāya-Vaiśeṣika school, in so far as the nature of the self in its ultimate consummation and in its absolute freedom from not-self is taken into consideration, does not present a fundamental difference in its practical consequences. Though according to this school the psychical phenomena are real events and real predicates of the self, the self does not produce them by its own unaided activity. These psychical events are generated in the self by the activity and impact of not-self upon it. This association of the self with not-self is a hindrance and a limitation. The

self cannot work out its freedom unless it disengages itself from its accidental trappings, viz., the mind and the physical organism. The whole course of ethical and intellectual discipline prescribed by the Nyāya-Vaiśeṣika school as the means of emancipation from the bondage of not-self is proof positive of the fact of supreme metaphysical importance that the ego is not the true self. That the ego and with it the possessive impulse are the source of all afflictions is the finding of this school also. Whatever reality may be accorded to it from a metaphysical point of view, the ego is looked upon by the Nyāya-Vaiśeṣika philosopher as an anomaly to be got rid of. At all events it does not possess the ultimacy which belongs to the free self.

This somewhat dry survey of the philosophical positions will not be without its value if we set to work out the ethical and practical consequences of these speculations in the interests of a practical philosophy of life. Even the extremely summary account that we have given throws light on the intellectual freedom of the time which was the best creative period of our history. Philosophical speculations are inspired by the instinct of enquiry after truth—an instinct which is as elementary and universal as the biological instincts of sex, hunger and thirst. Indian philosophers did not commit the fallacy of reducing the intellectual instinct of enquiry to any biological instinct, say sex, as Freud has done. However that may be, the quest of truth must be held to be as irrepressible as any biological instinct and it must be recognized that the intellectual instinct cannot be satisfied with anything short of the whole truth. However one may admonish a person upon the futility of the quest of truth one will not succeed in quashing it altogether. It will assert itself in one shape or another and no amount of repression will be of avail. Obscurantism is doomed to ultimate failure. The better minds of every age have stoutly protested against the censorship and official control that have sometimes been enforced by the custodians of vested interests. Of all forms of tyranny intellectual tyranny, that seeks to regiment the course of thought activity into dictated channels, is the worst enemy of progress. Fortunately in India there was no state-regulation of intellectual activity. Freedom of thought was the rule and aberration from it was an exception. The majority of Indian schools of philosophy are atheistic, but this did not lead to their suppression. But there was one check. No philosopher was allowed to disrupt the moral fabric and foundation of society. Subject to this salutary check freedom of thought, which was secured only yesterday in Europe, has been an assured privilege of all, provided the thinker elects to observe the discipline imposed by the laws of reason. Intellectual differences were sought to be overcome by intellectual weapons alone and it is necessary that we must not depart from the standard set up by our ancestors.

The digression apart, let us sum up the results and evaluate the practical and ethical bearings of the spe-

culations on the nature of the self. There is practical unanimity among the philosophers of different schools that the self, in so far as we know it in its workings, in one word, the ego, is not the ultimate reality. It represents a state of existence which we must transcend in order to reach our ultimate destiny and consummation. So the Buddhist's condemnation of the ego, the empirical self of the philosophers who believe in a transcendent self, need not cause alarm. Whether the Buddha believed in an impersonalised state of existence, which is the position of Śaṅkara, must be left a moot question. The Buddha did not commit Himself either way. His interest was to liberate finite creatures from their bondage and He did not think that metaphysical speculation was of any help to them. It is the empirical ego, with which we are familiar, that came in for condemnation at His hands and in this matter even philosophers who profess different philosophies cannot but record their agreement with Him. There is no justification for pretending to be scandalized at the frank declaration of a truth. Philosophers are agreed that if we are to live a perfect life we must realize that the petty ego, which posits itself against other egos, must quit the scene. We must break the shell of petty individuality which erects a barrier between one self and another. The barrier of personality, of which we are so much enamoured, has got to be pulled down ruthlessly and without relent or hesitation. The best way to prepare ourselves for the task is to realize the unreality of the ego. Vedānta teaches us to achieve this by liquidating the ego and finding our unity with the universal self, the Brahman. The Buddhist also calls upon us to eliminate the ego, though he maintains discreet silence as to whether the end of it will be a merger in infinite bliss or not. The result is the same. With the barrier of the ego broken down, you cannot live in isolation. The suffering of others cannot but be yours. You cannot feel happy if there is a single soul enmeshed in the fetters of the world, subject to poverty, disease, decay and death. The attempt to flee the world in order to achieve one's personal salvation is the proof of a petty mind. The Bodhisattva presents us the ideal just the reverse of the former. The load of sin of the whole world is taken by him upon his shoulders and he elects to suffer for others that they may be happy. The happiness that is in isolation and solitude has no charm for him.

To apply the results to our practical day-to-day problems is the task which is worth attempting. The greatest obstacle to our development as a nation has been the besetting sin of our individualism and isolationism. If we learn to transcend the limitations of the ego and identify ourselves with the fate of all, our problems will be solved. Once the unreality of the ego is realized and the shell of individuality is broken, all grounds for quarrel with others will be removed once for all. The interests of your neighbours will be yours not in a metaphorical sense,

but in literalness of fact. The ego finds its expansion in the nation. Though nationalism is only a glorification of the ego and falls far short of the consummation inasmuch as the ego is still alive, it still constitutes an advance in the right direction. The individual dies for the nation in war. The question of motive is irrelevant. The interests and welfare of the nation as a whole are his own interests and his welfare. In this way when a person reaches the highest dimension of his being by breaking the shell of his individualism and by realizing his identity with all the creatures of the world, he becomes emancipated from the fetters of personality. Viewed in this perspective the call for sacrifice and for bearing the Cross will not cause alarm. The father sacrifices his comforts for his son. Why? The answer is that he loves his son and love is possible only because he finds his self in him. We must realize the truth of *nairātmya* in this light. Buddhism or for that matter Vedānta does not give encouragement to shirkers and self-seekers who would feign leave the worries of the world and the responsibilities of life. You must think that you are born to be of service to your dear and near ones and the whole world is your kith and kin. When any one suffers you have no right to feel happy. You must wipe out the sufferings of others by taking them upon your devoted head. But how can you do that unless you feel your identity with the suffering creatures unless you realize the *nairātmya*, the hollowness and unreality of your ego? Buddhism has this message for humanity and Vedānta repeats the same. This alone can solve the problems of existence. Let us make it a mission of our life after the pattern of the Bodhisattva to scatter blessings upon one and all and to suffer for the sins of all with all the poignancy of personal love. The charms of isolation and individualism to which we have been accustomed for so long must be shunned as poison. We must realize that life is not given for enjoyment of the good things of the world. The fulfilment and consummation of life is in service and suffering for others. We are to live for others—*bahu-jana-sukhāya bahu-janahitāya*. This is the meaning of the *nairātmyavāda* and we are to realize it in life.

HOW DID THE ANCIENT SINHALESE PROTECT HIGH BUILDINGS AGAINST LIGHTNING?

By Ven. Pandit W. Sorata Thera,

Vice-Principal of Vidyodaya College, Colombo.

It is certain that this question arises in the mind of a learned visitor who is so fortunate as to see the ancient Sinhalese sacred city of Anuradhapura, where there are up to the present day three very high pagodas (Stupas) among which that of Ratnamāli (Ruwanweli Sēya) originally 120 cubits high, built by the great king Dutthagamini 2000 years ago, and recently repaired by the Sinhalese Buddhists with a liberal expenditure of many millions of rupees and the ceaseless labour and effort of over half a century, is very famous. Apart from these three great pagodas, there was in ancient times, in Anuradhapura, a palace 100 cubits high, built by the same king, covered with tiles wrought out of copper, the stone colonnades of which palace are still standing for the admiration of all visitors. Inside and outside of Anuradhapura, within a radius of at least five miles, a visitor can see nothing higher than these pagodas even though they are to-day in a much diminished state through the wear and tear of the centuries. In the vicinity of these buildings there is also a somewhat large tank full of blue water. Thunderstorms in Ceylon are of unusual severity.

It is not unknown even to the unlearned that high places are always exposed to the destructive power of lightning, which causes much damage to objects situated near water, for water attracts lightning and thus even less high objects near it are affected. Lightning is a powerful weapon of the elements when they are roused to fury. It does not regard the sanctity or utility of anything belonging to mankind. Its sole aim is to destroy everything that comes in its course. So these high pagodas, although they are sacred to the Buddhist world and are the repositories of the relics of our Lord, the Buddha, are not free from this destructive power of nature, for, was not our Lord, the Buddha, Himself subject to the powers of nature —hunger, thirst and death?

Now the visitor may certainly ask himself why were the ancient Sinhalese so foolish as to build these cloud-touching pagodas when they are so easily destroyed by lightning? or did they know a method of preventing the destructive power of lightning? and then what

precautions did they take to protect those high buildings?

Before further consideration of these questions I wish to say that we must not forget that we are now living in a world which always tries to credit every beneficial discovery to the modern scientists and with such prejudice in our minds we cannot answer these questions. Is it not arrogance or ignorance on our part to think that only we of the present time are thinkers, discoverers, inventors and savants? No doubt, in ancient times there lived some of the greatest thinkers, inventers, discoverers and savants that the world has ever known.

I wish first of all to draw the attention of my readers to a fact that occurs among the country folk of our Sri Lankā. From the recollection of my childhood I can speak of what I saw in the village in which I was brought up. Whenever a thunderstorm began to burst and we, the children, were afraid to hear the peals of thunder, my mother who had no knowledge of modern science, used to throw the iron chopper into the yard of the house. I asked her the reason. Answering my question she said that it was for what Sinhalese call a 'Kem' (= Pali-Khema = Skt-Kshema = Protection) against thunder. At that time being but a child I could not comprehend the real meaning of that 'Kem'. Now I can understand that this practice is a crude remnant of a successful method used by the ancient Sinhalese against lightning. This shows that the ancients knew not only the relation between metal and lightning, but also that metal, more than any other substance, attracts lightning or electricity. So they coined a name "Vidyut-Priya" (meaning-Vidyut= electricity or lightning ; Priya= beloved or favourite) for an alloy of copper and tin. They knew about the magnet which was then very valuable and about magnetic power also. They could not easily procure the magnet to use against lightning. So they were forced, in some way or other unknown to us, to use iron which was much used at that time in the blacksmith shops in their villages. In the course of time the scientific idea of this precaution against thunderbolts was almost forgotten. Still in a disguised form and name as 'Kem' it is preserved among the country women in Ceylon.

Further I wish to acquaint the readers with a book in which the precaution against thunder, taken by the ancient Sinhalese, is mentioned. The book is well known to the learned world. It is the Vaṃsatthadīpanī, the commentary of the Mahāvaṃsa. The 66th verse in the 36th Chapter of the Mahāvaṃsa reads thus:—

. . . . . .

"majjhe catunnaṃ suriyânaṃ
ṭhapāpesi mahīpati,
thūpassa muddhani tathā
anagghaṃ vajira-cumbaṭaṃ".

Mudaliyar L. C. Wijesinha translates this thus:—

"He (King Sangha Tissa) . . . . in like manner placed a glass

pinnacle on the spire (to serve as a protection against lightning)".

Further he says in a footnote: "*Anagghaṃ Vajira Cummaṭaṃ* are the words in the original. There has been some discussion about the meaning 'cumbaṭaṃ'. I believe a ring or set of rings in the form of a spire is what is meant here".

Prof. Geiger's translation of the above Verse is this:—

". . . . (He) . . . . . put upon the spire of the thūpa a precious ring of crystal."

Now let me quote the commentary on this verse:—

"Thūpassa. . . . . Vajira-cumbaṭan' ti tath' eva Mahāthūpassa muddhani satasahassagghanakaṃ mahāmaṇiṃ ca patiṭṭhāpetvā tassa heṭṭhā asani-upaddava-viddhaṃsanatthaṃ ādhāravalayaṃ iva katvā anagghaṃ vajira-cumbaṭakañ ca pūjesī ti attho."

The meaning of this is:—"In the same way, causing to place a large gem, worth a hundred thousand (pieces of money), upon the top of the great pagoda the king offered, in order to prevent the destruction that would be caused by lightning, a precious 'Vajira Cumbaṭa' which served the gem as a circle or coil to rest upon."

Now compare the meaning of the original words with that of the commentary. In the text there is no mention about a large gem. I have, therefore, no hesitation to say that the word 'Vajira Cumbaṭa' misled the commentator. His words *'ādhāravalayaṃ iva katvā'* show that he evidently thought that the word 'Vajira-cumbaṭa' meant a circle or a coil made of *'Vajira'* or diamonds. If there was a *Vajira cumbaṭa* upon the stupa (=pagoda), he perhaps thought, then there must also be an object to place upon it. Therefore he invented a statement about a large gem of which there is no mention in the original text and thus explained the idea of placing a circle or a coil. But at the same time he told us with the words "asani-upaddava—viddhaṃsanatthaṃ" (=in order to prevent the destruction caused by lightning) why the Vajira-cumbaṭa was placed upon the great pagoda.

The word *'Vajira'* does not mean a glass or a crystal. So I can agree neither with Mudaliyar's nor with Prof. Geiger's translation, nor yet with the commentary for the reason shown above.

Let us now see what is the real meaning of this word *'Vajira cumbaṭa'*. If we take this word as correct we cannot give it any other meaning than "a circle or a coil made of *Vajira*". If we change 'cumbaṭa' into 'cumbaka', then the meaning is (Vajira=thunderbolt or lightning; cumbaka=kisser or attracter) the kisser or attracter of thunderbolt *i.e.*, a magnet. It is well known to those who know Sanskrit that without the first member 'Vajira' of this compound word, the word 'cumbaka' means loadstone or magnet. The placing of a magnet upon a high building against lightning is a very successful method practised nowadays throughout the world.

Why then did the commentator of Mahāvaṃsa not know this ancient method and the real meaning of that word?

At the time when the Mahāvaṃsa Tikā was written the method of placing magnet upon high buildings as a precaution against lightning was already obsolete and this word '*Vajira cumbaka*' was changed into '*Vajira-cumbaṭa*' by the pedantic scribes who had seen in many places in Pali Books the word cumbaṭa but not '*cumbaka*' meaning a magnet. Therefore the author of the Mahāvaṃsa commentary could not get the correct form and the real meaning of this word.

Whatever that may be, the main object of this article is to show that our forefathers had a scientific method of protecting high buildings against lightning, which method has been preserved in our Sri Lankā in a crude fashion among the less educated women of the villages. So I conclude my article with the old adage that "there is nothing new under the sun".

THE BROTHER WHO SAW THINGS AS THEY TRULY WERE

By Bhikkhu Metteyya.

The Venerable Mahā Tissa of Mihintale was devoted to meditation.

The body, so full of filth, was most repulsive to him, and day and night he strove for Nibbāna.

Now, one morning, as the Elder was coming to Anurādhapura for the sake of alms, he was met, on the way, by a young woman.

She, it appears, had married into a family of rank in Anurādhapura, but had quarrelled with her husband, and, dressed and ornamented, until she looked like a nymph of heaven, had left the city betimes, and was returning home to her parents.

On her way home she met the noble Elder going to Anurādhapura, with eyes downcast, with all his senses subdued, with begging bowl in hand.

No sooner had the woman seen him, than she laughed aloud, with corrupt thoughts.

The Elder looked up inquiringly, and beholding her teeth, realized their inherent impurity and impermanence, and attained to saintship.

And the husband of that young woman, who was going in search of her, came to the Elder and inquired, saying, "Pray, did Your Reverence see a woman pass this way?" and the holy Elder replied:

"Lay disciple, I know not whether it was a man or woman that passed this way.

"This alone I saw: a set of bones did travel upon this very road."

WHAT CRIPPLES PROGRESS?

By P. S. Lakshminarasu, B.A., B.L.

Once the Blessed One spoke to the disciples at Sāvatthi about things that cripple progress on the road to *Nirvāna*.

He said: "A mind incapable of, that is, barren of zeal, exertion, perseverence and struggle can in no wise get the full advantage of, cannot get to the full extent of my doctrine and discipline, cannot come forth to the light capable of higher wisdom and cannot be sure of attaining to the supreme security, *Nirvāna*. It is a mind that is capable of zeal, exertion, perseverance and struggle that can get the full benefit of, can attain to the full extent of my doctrine and discipline, can come forth to the light capable of higher wisdom and can be sure of attaining to the supreme security.

"A mind incapable of leading a brother to *Nirvāna* is spiritually barren and is subject to mental bondages; the mind capable of leading him to it is spiritually fertile and has broken the fetters, that is, free.

"Five things make the mind barren: 1. Doubt in the Teacher, the Teaching or the Brotherhood based upon the system of self-culture, 2. Uncertainty regarding it; 3. Want of confidence in it; 4. Want of faith in it; and 5. Schism which makes a brother angry with his colleagues, discontented with them, excited at them and not helpful to them. He who does not doubt in the triple gem, who is not uncertain regarding it, who has both confidence and faith in it and who is neither angry with nor dissatisfied with, nor excited at his fellow-brothers but is helpful to them, is free from the five kinds of spiritual barrenness.

"What are the five kinds of mental bondages? They are: 1. Passion for lusts, body and form; 2. Desire after and attraction to them; 3. Thirst for, the fever of and the craving after them; 4. Ease of sleep, softness and sloth after eating enough and to satiety; and 5. Taking to the holy life with the hope and thought of becoming an angel or one of the angels.

"A brother who has become quite free from these five kinds of barrenness and who has completely broken through the five mental bondages is capable of practising the four stages of holy life with earnest contemplation and struggle against sin. Aided by the will in the first, by exertion in the second, by thought in the third and by investigation and determination in the fourth stage, he becomes holy and endowed as he is with unique determination, he is destined to come face to face with the light of the higher wisdom and is sure of attaining to the supreme security.

Like the little chickens that are sure of breaking through the egg-shell with the points of their claws or beaks and seeing the light in safety when the mother hen has properly brooded over all the eggs, sat upon them and sat herself round them, brothers whose mind is properly harnessed to zeal, exertion, perseverance and struggle can without doubt attain to the supreme security."

Delighted in heart the brethren exalted the word of the Blessed One.

Adapted from *Cetokhila Sutta* of Majjhima Nikaya.

OH LET ME RISE

A. C. A.

"Oh let me rise", we say in vain desire,
Let my feet reach the lofty tow'ring height,
Let me inhale the purer morning light",
And burns the heart great wisdom to acquire.

* * * *

Ambition cries, but when we hear the call,
We shrink from the first sacrifice and weep,
For long the path and rocky, lone and steep,
And many they, who neath the burden fall.

* * * *

Who would possess must struggle for the goal,
Renounce the world, fond ties that he loved best,
Burn all life's joys and woes in the great quest,
Work steadfastly with strength and self-control.

* * * *

The unattached can hear Truth's waters roll,
Kill all desire, then reach the mountain crest.

BUDDHISM

(Selected)

Buddhism is the sun of Asia, which rose in India and shed its lustre over all the lands of the Far East. From the banks of the Volga and the mountains of Iran, to the last outposts of the Island Empire of Japan; from the icy steppes of Siberia to the tropical paradises of Indonasia stretches the sphere of activity of this Faith. This culture, unlike many others, has influenced—(according to their standard)—the religious thought, sentiment and inclinations of peoples of different types, and imprinted upon this culture the common stamp of its essence. Of the same origin as Hinduism, but separated from it by social views and methaphysical theories, it has during the two and a half centuries of its existence conquered large parts of the world for the spiritual domain of India. Its missionary strength has repeatedly manifested itself anew even up to our time, albeit large parts, where once Buddhism flourished, have been estranged to it during the ups and downs of history. As a final expression of the common life ideal of the triad of lands—India, China and Japan—and of the countries bordering upon them, Buddhism is sure to receive the sympathy of all those who wish to get acquainted with the life of humanity and the manifold forms of its expressions and that not merely because six hundred millions of the inhabitants of the globe have been more or less strongly influenced by it in their spiritual and cultural development, but also because of the singularity of the position which it holds in the culture of mankind by teaching reward and retribution after death without believing in the immortality of the soul; an eternal world order but not a personal creator.

The Historical Buddha

Buddhism is the name of the doctrine which worships "Buddhas" as the propounders of the redeeming truth of salvation. The word Buddha means an Awakened One and denotes one who after a long and strenuous struggle, has mastered the complete knowledge of the essence of all things, a saint, one who, free from woe and passion, forever redeemed, has risen above all that is earthly and lays bare to a blinded humanity the truth that He has found. In the past many such Buddhas have appeared and many will appear in the course of time. They appear in different world-periods in order ever anew to propound the same good law, which shows the way out of the restlessness of samsara and transmigration, to

eternal redemption,—Nirvana. The life of the Lord Buddha Gautama, who was the last of the many Buddhas, contains in its exterior aspect nothing unusual. For as He did, so have in India many sons of the aristocracy exchanged a life of luxury for that of renunciation and the path of a wandering ascetic.

What, however, distinguishes Him from the other religious teachers of His time, is the extraordinary success that His doctrine has had. While the other founders of religious systems could gather only Hindus round their banner, the doctrine of Buddha, in a powerful triumphal march, conquered a great part of the world. This vast spread of Buddhism was no doubt due to the towering personality of its founder. In Buddha's personality we find an iron selfmastery, a cheerful peace of mind, a calm, purified mildness-characteristics that never deserted Him in whatever condition of life He found Himself. Not with the angry, fiery zeal of the prophets did the Buddha undertake His mission, but with the goodwill of one who was elevated above all earthly struggle, did He try to lead erring humanity to the path of salvation. Not after the manner of a fanatic monk did He fight against worldly enjoyments and the snares of Satan.

On the contrary He speaks of the woes of existence, the cause of suffering, of the possibility of the destruction of suffering and of the noble eightfold path which leads to salvation, with the spiritual pre-eminence of a highly cultured aristocrat to whom eminent equilibrium had become a spontaneous habit. Gently entering into the disposition of every inquirer, He explains His doctrine here through philosophical argument, there through poetic simile, ever endeavouring to give unto each just that for which his mind is ripe, leading one to arhatship and encouraging another to live the moral life of the world. He avoided all extremes, and His powerful spiritual insight made Him master over gods and men.

Better it is to live the solitary life of a monk
Than to return again and again
To the dreary round of life's distractions.
The true disciple of Buddha,
Freed from the fetters of the senses,
Seeks in solitude the serenity of mind
Which is required for attainment of wisdom.

(From the Chinese)

THE BROTHERHOOD OF HUMANITY

By Sukumar Haldar

Christians assert that the conception and practice of human fellowship became known only through the teachings of Christ. This is merely part of a more comprehensive claim put forward by them, on behalf of the Jews as the first race of human beings and as God's chosen people and also on behalf of themselves as the children of God in succession to the Jews. India and China were unknown to Europeans as ancient countries. Writing in 1925 Sir Arthur Keith observed that until then only two lands could rightly claim to represent the cradle of civilization—Egypt in the valley of the Nile, and Mesopotamia, watered by the Tigris and the Euphrates; but that now India has entered as a third and serious claimant. Professor Max Muller has stated in "The Science of Language" (p. 40) : "The opinion that the Pagan religions were mere corruptions of the religion of the Old Testament, was supported by men of high authority and great learning is now as completely surrendered as the attempt to explain Greek and Latin as corruptions of Hebrew." Dugald Stewart, the great Scotch philosopher, who died in 1828, wrote an essay in which he endeavoured to prove that not only Sanskrit literature but also the Sanskrit language was a forgery made by the crafty Brahmans after Alexander's conquest of north-western India. Sir Edwin Arnold has told us in his "Indian Peotry and Idylls' that the Ramayana and the Mahabharata "were not known to Europe, even by name, till Sir William Jones (who died in 1794) announced their existence". Modern research has thrown light on the early history of man and has exposed the error of the older European ideas.

It may be stated, in passing, that in a review of "Akbar and the Jesuits" by the Rev. Father Pierre du Jarric, S.J., the *New Statesman* (February 5, 1927) wrote : "Neither du Jarric nor the fathers whose experiences he relates, had the remotest doubt that the Jesuit mission was the first gleam of light in the heathen darkness of the Mogul's court. So strangely does the sense of values change that today it is Akbar who seems to possess what we call the European mind, while those who strive to turn him to European ways display the narrowness that is the hallmark of an inferior civilization."

Outside the deeply orthodox sections there are very few cultured Christians who do look to the Old Testament for moral standards. Thus, the Rev. Dr. Barnes, the Bishop of Birmingham, has pointed out that to the modern European student

the Old Testament has little religious value. Every book of the Old Testament breathes the spirit of intolerance and embodies the negation of fraternity. Following the Old Testament, the Synagogue benediction in the Jewish Prayer Book contains this formula for the use of men: "Blessed art thou, Oh Lord our God, King of the Universe, who hast not made me a heathen, who hast not made me a slave, who hast not made me a woman."

Jesus, as God incarnate, professed to follow in the footsteps of his Father in Heaven. He made this quite clear in his open preference for God's Chosen People. He emphasized the fact that Salvation was for the Jews. (John iv. 22). He made this perfectly clear to the woman of Canaan in Matt. XV and to the Greek woman in Mark vii. Christ, while instructing the Jews how to deal with their brethren, tells them if a man neglects to hear the Church they should regard him as a heathen and a publican. This clearly shows that Christ discriminated between Jew and heathens just as Jehovah did. Christ's injunction to his apostles was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." (Matt. x.). The Rev. Dr. F. C. Burkitt, D. D., Professor of Divinity at Cambridge, states in his book entitled "Jesus Christ, an Historical Outline": "He himself is reported to have said, 'It is not fair to take the children's bread and throw it to the dogs and the oldest repetition of this story tells us distinctly that He meant that He had not been sent to outside nations but to the Israelites.'"

Nothing is farther from the truth than the Christian claim (asserted by the *Statesman* on May 27, 1940) that "the unshakable strength of Christianity is that Christ died for all mankind." Christ himself said: "I am not sent but unto the lost sheep of the house of Israel." (Matt. xv. 24).

Professor Gilbert Murray, Regius Professor of Greek, Oxford University, wrote: "To the Jews in early times Jehovah or, as the Greeks called him, Iao was their God and other Gods were Gods of their enemies. He had established an elaborate system of laws and taboos which marked the Jews out as his chosen people." Professor Murray wrote in the same place: "Iao was indeed a jealous God. The Christian movement starting from Jerusalem inherited the Jewish exclusiveness."

In Christian tradition, John (the disciple) who figured as the preacher of love, was without misgiving called a "son of thunder," and is reputed to have shown intense malice towards a heretic: and all the early teachers in turn, from Paul to Tertullian, are found alternating between praise of love and display of its contrary, even as Jesus is made by the Gospel framers to vituperate the contemporaries whom he was supposed to have exhorted to love their enemies. Even the duty of forgiveness is in one passage enforced by the threat of future torture at the hands of a Heavenly Father, who is thus

made to imitate the cruelties of human law; whereas rationalistic thinkers among the Greeks a century or two before had grounded duty on the naturalness of error, urging that wrongdoers should be taught rather than hated.*

As a fervent Christian, the Rev. Dr. Du Plessis, Professor in the Stellenbosch University, wrote in the *International Review of Missions*: "Ought we not to regard this racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the Divine Order? Nature, we are told, while careless of the single life, is infinitely careful of the type. Race prejudice is primarily the instinct of race preservation." Exactly this idea has been adopted by Herr Hitler in pursuing his relentless drive against the Jews and coloured races. The Bible affords ample justification to Christians for their unnatural and unbrotherly treatment of non-Christians. Thus, before the emancipation of slaves in America in the memorable year 1863, Christians believed that the conversion of the Negroes to Christianity made no difference in their status as slaves. Reinhold Niebuhr has, in his "Moral Man and Immoral Society," quoted the following ruling given in 1727 by the Bishop of London to the slave-owners of the southern colonies of America: "Christianity and the embracing of the Gospel do not make the least alteration in Civil property or in any of the duties which belong to civil relations; but in all these respects it leaves persons just in the same state as it found them. The freedom which Christianity gives is freedom from the bondage of sin and Satan and from the dominion of man's lusts and passions and inordinate desires: but as to their outward condition, whatever that was before, whether bond or free, their being baptised and becoming Christians, makes no manner of change in them."

* J. M. Robertson in "A Short History of Christianity" (London: Watts, 1913)

THE PRESIDENTIAL ADDRESS OF Dr. G. P. MALALASEKERA

AT THE CEYLON CONGRESS OF BUDDHIST ASSOCIATIONS HELD AT MORATUWA, 26th DECEMBER, 1940.

(Continued from previous issue)

One thing more and I have done. Last year in the course of my remarks I said that "any attempt to make a full-blooded Sinhalese the follower of any religion other than his ancestral faith would be like grafting something entirely alien to the stem of an old oak-tree". This passage was taken out of its context, generally misquoted, and all sorts of hard things were said about it. It served at least one purpose ; it caused many searchings of heart among non-Buddhist Sinhalese and I have no doubt they discovered things they had not realised fully before. Some gave it a political twist and interpreted it to mean that the Buddhists wished to deny to the Christians their Sinhalese nationality and their rights as citizens of this country.

I must confess that I am absolutely unrepentant and would make the same statement again, only with more emphasis. I would, however, add this: We would never deny to anybody what is theirs ; that is not the Buddhist way. For Buddhism is the religion of glorious freedom ; it gives to every man freedom to think, freedom to worship, freedom to speak and freedom to act as he will. The Buddha has always insisted that men should set great store by freedom, for unless they are free how can they work together on equal terms and with mutual understanding? Not only is freedom a necessary condition of national life ; there can be no lasting happiness in the world unless it is filled with free men. Read the Buddha's discourses to the Kalamas if you want authority for this statement and then consider how the followers of such a religion can deny to anybody their rights.

When Buddhism was introduced to Ceylon by Mahinda he insisted that the head of the Sangha in Lanka should be a son of the soil ; not until that was done was the religion considered to be truly established in the land. The Buddhists of India, then with so powerful a monarch as Asoka at their head, did not wish to retain even the slightest control over the followers of Buddhism in Ceylon. The Ceylon Sangha was autonomous from its very inception. His Lordship the Bishop of Chilaw—whose recent call to men of all religions to unite for the welfare of Ceylon I heartily endorse—has reminded us that when a Christian power harassed the Catholics in the Low-country, it was a Buddhist King, Rajasingha II, that gave them refuge in his capital and defended them from their enemies. And those were the days of despots. He also recalled the times when long-bearded monks, in the

great flowing gowns of the Franciscans and Dominicans, walked in the streets of Kandy, honoured by prince and peasant alike, because of their learning and their piety. Such has always been the tolerance that has characterised Buddhism in every country in the world.

No, I repeat; we shall deny nothing to our non-Buddhist Sinhalese brethern; the boot is very much on the other foot. It is they who have cut themselves off from their age-long heritage, denying to themselves its glory and its advantages. It is a fact that the culture of the Sinhalese, in all its aspects, is indissolubly bound up with our religion. The Right Rev. C. D. Horsely recently published an article on the British Heritage and its connections with Christianity. Whole sentences from it can be quoted as applicable to Ceylon and Buddhism, by merely substituting Ceylon for Britain and Buddhism for Christianity. Here are a few. "Ceylon inherits a Buddhist tradition extending well over 1500 years (we can say 2000)...Right through the history of our race, Buddhism has been moulding our thoughts and ideas. There is this deep and far-extending influence. It has influenced our laws and our social conventions. It has, in many cases inspired us individually and corporately." And then this final sentence: "Yes, Buddhism stands at the heart of Ceylon. It is there embodied, if not enshrined, in the heart of every decent-living and right-thinking man or woman." Now, nobody would dare accuse his Lordship the Bishop of Colombo of jingoist nationalism!

Meanwhile, I would ask my antagonists to ponder deeply over the following facts which have come under my notice during the last few months: A fairly well educated person, father of three children, named Gemunu, Tissa and Mallika —he was converted and promptly changed the names of the children to Joseph, Thomas and Mary; a surveyor, (non-Buddhist Sinhalese) refusing to be present at the funeral of his Buddhist sister because yellow-robed monks conducted the ceremony and he said he "felt out of place": a busload of clerks (all Sinhalese except two Burghers), members of a non-Buddhist organization in a Government Department who went to Anuradhapura but would not visit any of the Dagobas there because they were "Monuments of folly and superstition, whose founders were even now being consumed in hell-fire"—the two Burghers went to the Ruwanveli Dagoba and offered flowers there—: and then this: a girl student in the Matriculation form of a Convent (daughter of Buddhist parents, the father being an Ayurvedic physician of great repute) burning all his medical books because she found that they were written on ola-leaves and "were obviously the writings of the Devil". These things fill me with unutterable sadness, for they are done by my people, flesh of my flesh and blood of my blood. I wish, as much as anybody else, I could believe they were isolated cases of rare occurrence. But I know that

they are neither isolated nor rare and I weep in sorrow. There is no need to remind me of the numerous and glorious exceptions to this attitude. They fill me with joy.

No, so far are the Buddhists from wishing to deny to their non-Buddhist brethren the fullest share in their national heritage that they now seriously contemplate taking steps to bring to them the message of the Lord Buddha, not as interpreted in the writings of prejudiced padres, but as handed down in Ceylon in the genuine tradition. We feel that we have neglected far too long our duty to bring back to the fold of Buddhism those of our people that have left it and gone elsewhere. I am sure no one can or will object to that. Six centuries before the Christian era the Buddha enjoined upon His followers to preach to the world His doctrine which is "glorious in the beginning, glorious in the middle and glorious in the end, for the benefit and the welfare of gods and men." And the assurance can readily be given that there will be no eagerness to draw up lists of "converts", no conversions among the aged and the infirm and the sick, nor among children who cannot decide for themselves, and no exploitation of poverty and unemployment. It is, perhaps, not sufficiently known that there is no such word as "Buddhist" in our Scriptures; he that treads the Right way is called the "the noble citizen of the world" or the "good man."

I am afraid I have too sorely taxed your patience, but I would ask you for a little more indulgence to remind ourselves of the fact that we, Sinhalese Buddhists, are trustees of the teaching of the Master, trustees in every sense of that noble word. What has come to us through the ages is not merely an advantage that devolves upon us, but also a trust we hold for the world and for generations yet unborn. Stupendous forces of hatred have been let loose upon the world, hurricanes of evil which threaten to engulf mankind in a welter of destruction. In the face of this great calamity many nations have shown bravery with all the panoply of arms, of drum and of trumpet, but their bravery is for the slaughter of other nations, as brave as themselves.

What is that we can hope to do, we who have no armies, no fleets, no aeroplanes, no commercial experience and no industrial skill? Let us ourselves show bravery, bravery in the cause of peace. The time will soon come when the peoples of the world, disillusioned by the horrors of war, will be seeking eagerly, earnestly, for happiness. We, who are the custodians of the Buddha's message, which He discovered after aeons of self-sacrifice for the perfection of wisdom, we can show to mankind the way that will undoubtedly lead to happiness and security.

The world is filled with many isms —there is also room in it for idealism, the idealism of working and waiting for a great purpose. For herein is the true joy of life, the use of life for a purpose which is recognised as a mighty one. Let our first

thoughts then be of our land and of our people. Let it be our desire and determination so to acquit ourselves as Buddhists that not only in this country but throughout the world the name of our faith shall be honoured and respected. Let us remember that, though moments of creative and heroic endeavour may come to every man, the majority of men follow the beaten track ; they have to draw on the wisdom and insight of others. The task of those who are in a position to give guidance is therefore not merely to preserve the best traditions of the community but also to purify and elevate them. If our religion is to be a living force in the world, its influence must be exercised through an endless multiplicity of "cells", consisting of persons and small groups who shall devote themselves to specific tasks in a limited environment. Each one of us can be a giant in his own sphere. There is always work and to spare for human betterment in every village in the land. All service ranks the same according to the spirit in which it is performed. Let us harbour no selfish personal ambitions, no burning desire to get where the limelight is brightest and the publicity is greatest. If we feel that we should like to take part in the political life of the country, let us remember that the highest asset there is nobility of character ; let us—in the words of a great English statesman—"bring the dispositions that are lovely in private life into the service and conduct of the commonwealth, so to be patriots as not to forget we are gentlemen."

Let us combine the eagerness, the courage, and the strength of the young with the experience and the wisdom of the old.

The past has brought us many gifts and it is right, therefore that we acknowledge our debt and obligation to it ; but we have also a duty to the future. For the past is past and done with, while the future is ours. It is not an idle tradition that has persisted among our people for many centuries that, when 2,500 years have passed after the Buddha's death, the Sinhalese race shall be the leaders of a spiritual revival in the world. The omens are favourable ; we have yet sixteen years within which to equip ourselves for that glorious task. For many centuries in the past we held the spiritual hegemony of Asia. The recent past has witnessed the drawing together of the Buddhists of Ceylon and China, of Burma and Siam and Combodia. Who can say that this may not be the augury of a future which will bring us even more glory than the past? Let us then go onwards, our hearts full of confidence, reciting the famous stanza, which according to one of our poets was specially uttered by the Buddha as a call to the people of Sri Lanka :

Ugghosayantā mama
Dhamma ghosaṁ
Samāhanantā mama
Dhamma bheriṁ
Sadhuṁ dhamentā mama
Dhamma saṅkhaṁ
Carātha tumhe sanarāmarānaṁ

(Let your voices ring with the words of the Dhamma and your drums roll to the sound of the Truth. Loud be the blast of the conch-shell that proclaims the Way ; live ye thus for gods and men).

"SO MANY WOES WE SEE IN MANY LANDS"

By Bhikkhu Metteyya

Alas! youth ends in old age.
Alas! great wealth vanishes.
Alas! meeting ends in separation.
Alas! all living beings end in death.
Alas! the high are humbled to the dust.
Alas! love ends in sorrow.
Alas! praise ends in blame.
Alas! every worldly happiness ends in misery.

—Mahā Pajāpatī Gotamī.

On five things our Lord asks us to meditate constantly.

Jarādhammo'mhi, jaran anatikkanto. Verily, I am subject to old age : I have not gone beyond old age : this ought to be constantly contemplated by all.

In the heart of him who thinks thus infinite compassionate—sympathy arises. He begins to love the aged. He respects them and ministers to them.

He is not obsessed with the pride of youth. His youthful strength he uses for the good of others.

Vyādhidhammo'mhi, vyādhim anatikkanto. Verily, I am subject to disease ; I have not gone beyond disease : this ought to be constantly contemplated by all.

In the heart of him who thus contemplates, an infinite compassion arises. All beings are subject to disease, he learns to regard others as a mother regards her sick children. He refrains from harming others, but helps them. He is not obsessed with the pride of health.

Maraṇadhammo'mhi, maraṇan anatikkanto. Verily, I am subject to death ; I have not gone beyond death : this ought to be constantly contemplated by all.

All beings, except the Arahants, love life. Life is their dearest possession. But, alas, death cometh to all.

Man's years are but few, less than a hundred ; should he drag on a few years more, even then death is absolutely certain.

Anger and lust disappear from the heart of that disciple who is mindful of death. He is not obsessed with that pride of life which brings about heedlessness and causes him to do evil in thought, word and deed. His heart becomes humble, pure, and brimful of love and pity.

Sabbehi me piyehi manāpehi nanābhāvo vinābhāvo. Verily, I have to leave all things near and dear unto

me, they are all fugitive : this ought to be constantly contemplated by all.

The disciple who contemplates on the variableness of things is not obsessed with craving ; in him *gehasita-pema*, love soiled with lust, is dead. Although full of loving-compassion towards near ones, he does not long to possess them. Unattached, he does his best to uplift them and to make them happy.

Kammassako'mhi, kammadāyādo. Verily, my kamma alone is mine, I am heir to the fruits of mine own kamma : this ought to be often contemplated by all.

The disciple who thus contemplates is pure in thought, word and deed. Compassion and wisdom are the source of his actions.

Morning, noon, and eve the disciple of the Blessed One contemplates on these teachings and marches towards realization. The whole world is in sorrow, and the disciple strives to banish sorrow from the world. All life is one, all have a common destiny of old age, disease, and death. The threat of death and the shadow of suffering follow beings from the very moment of birth.

And they long for love, sympathy, and compassion.

For the man of compassionate-sympathy there are no barriers of caste and country. Sweet and humble and selfless, he becomes the shield of all.

Lo! as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
So many woes we see in many lands,
So many streaming eyes and ringing hands.*

* Sir Edwin Arnold in *The Light of Asia*.

A STORY FOR CHILDREN

BAA! BAA!

By Irene R. Ray.

Have you looked at the title of this story? You have? Then you know what it is going to be about, don't you? Baa! Baa! It is going to be all about sheep. If a sheep could talk and you asked him what he was called, do you know what he would say? He would say shee-ee-eep. See if you can say it like that. You can if you make your voice wobble in the middle. Try it!

Chasing Sheep

Many years ago, when I lived in England, I knew a little girl who was very fond of sheep. Whenever she went out into the country and saw sheep grazing on the hills, she would run after them and try to catch one! But the more she ran after them, the more they ran away from her. And sometimes she tried to catch the little lambs, but the more she ran after the little lambs, the more they too ran away from her. One day, I asked her what she would do with a little lamb, if she caught one.

"Would you take it home with you?" I said.

"Oh, no!" she replied, "I only want to stroke it. It looks so soft!"

"Well," I said, "if the sheep knew that you only wanted to stroke a little lamb, I am sure they would let you. But they are afraid you want to take it home with you. And they wouldn't like that, would they?"

So, instead of chasing the sheep, we sat down on the grass and I told my little friend a story about a little girl who had a pet lamb.

The Pet Lamb

There was once a little girl whose name was Barbara. She lived with her mother and father in the country. One day, when it was very cold, her father came home carrying a tiny little lamb in his arms.

"I found him on the hills," he said. "His mother is dead and there is no-one to look after him."

"Oh! let me look after him," cried Barbara. "I will feed him and take great care of him."

So her father gave Barbara the little lamb. At first he was very frightened and said "maa!" in a very shaky little voice. But he was too weak to run away, so Barbara nursed him in her lap to keep him warm. Then she fed him with milk, and at last the little lamb fell asleep. In about a week's time he was quite strong and was able to run about. Then Barbara took him outside and let him run in the fields.

One day the little lamb got lost. He wandered too far away from Barbara's house and fell into a ditch. When Barbara found him he was very frightened, but he was not hurt. Then Barbara knitted a long woollen chain and tied him up so that he could not go astray again. And every day she took him milk to drink, and twice a day she took him water. The little lamb did not like being tied up, but he grew to love Barbara and looked forward to her visits. Very often she took him off his woollen chain and played with him. And at night, when it was very cold, she took him into her house and let him sleep in a warm place.

At last the little lamb grew up into a fine sheep, but he was still Barbara's playmate. Then Barbara's father made her a little cart with two big wheels. And they taught the sheep how to pull the cart, just as dogs and ponies do. And every day Barbara went for a drive in her cart, which was pulled by her playmate, the sheep.

Whenever I think of this story I am always reminded of the Buddha, because He, too, once carried a little lamb in His arms. Do you know that story?

Buddha and the Little Lamb

One day the Buddha was walking up a hill, when He met a shepherd bringing a flock of sheep down the hill.

"Shepherd," said the Buddha, "why are you taking your sheep home so early? It is only twelve o'clock. Shepherds usually take their sheep home in the evening."

"I'm not taking them home," replied the shepherd. "I'm taking them to the temple in the city, for the King has ordered a hundred sheep to be sacrificed to-night."

"Oh!" said the Buddha, "then I shall go with you."

Now as the Buddha walked with the shepherd He noticed, amongst the flock of sheep, an ewe with two little lambs. One of the lambs was lame. He had a bad leg and could not walk very quickly. But his brother was not lame, and he went running and jumping and frisking in all directions. The little lame one was left behind, but his brother was always at the front of the flock. The mother of these two lambs was very worried. She did not know which lamb to stay with. She wanted to look after both of them, but they were never together. So first she walked with the lame one, and then she ran off to find his brother. Then she went hurrying back to the lame one again, and she soon became very hot and tired.

Seeing her difficulty, the Buddha said, "Poor woolly mother, be at peace!" And He picked up the lame lamb and carried it in his arms down the hill.

The sheep were taken to the temple, but they were not sacrificed. In fact, after the King had seen the Buddha, he ordered that throughout his kingdom no more animals were to be killed. But that is another story!

CHUNG TSE

An Ancient Chinese Tale

Taken from the "Gems of Chinese Literature."

By Karuna Samanera

Chung Tse, while riding on a country road one day, saw lying on the ground a human skull, old and bleached, with, however, its form preserved. He struck at it with his riding whip and then began to muse over it.

"What were you when still alive on earth?" he pondered. "Were you the head of an ambitious citizen, whose yearnings brought him to grief, or a wreckless statesman who plunged his country into ruin and then perished in the fray himself? Or were you the head of some poor wretch, who left behind him a legacy of shame,—a miserable beggar who died of hunger and cold? Or did you get here by the ordinary course of nature?"

Thereupon he took the skull, placed it under his head as a pillow and went to sleep. That night the skull appeared to him in his dream and spoke. "Your words were well spoken", it said, "but all that you said refers to the lives of mortals, and to earthly affairs, at death these cease to be. Would you like to hear about death?"

Chung Tse having replied in the affirmative, the skull began, "In death there is neither sovereign nor subject, all are equal. Our existence is unbounded; we live in eternity. The happiness of a king among men cannot compare with the freedom that we enjoy."

Chung Tse, however, was not yet convinced and he replied,—"Were I to prevail on Destiny, to allow your body to be born anew, so that you could return to your loved ones on earth and to the friends of your youth,—would you be willing to do so?"

At this the skull opened its eyes wide, knit its brow and said, "Could I cast away a happiness greater than a king can realise, to mingle once more with the toil and woe of mortals?"

II

When Chung Tse's wife died Hui Tse went to console him. He found the widower in a peculiar mood, sitting on the floor and beating a drum to the tune of a song he hummed. The visitor was greatly surprised and expressed his feeling by saying,—"When a man has enjoyed the company of a good

wife for so many years that he has seen his son grow up, it would certainly seem hard to part from her. But you, instead of shedding a tear in her memory, show yourself in this extraordinary mood of singing and beating a drum!"

"You are mistaken," replied Chung Tse. "I could not see her die without being deeply touched by her death. Still, when I became calm and meditated upon the event, another condition presented itself in my mind. I then realised that she had lived long before she received her present body, that in the world beyond she was of ethereal form, and that, in order to face another life on earth, she was again clad with flesh and bone. Now she has once more passed through the portal called death to the land of greater freedom. Death is but an event in the natural course of time. As season follows season, so do life and death follow each other. When I realised all this, I could no longer mourn. On the contrary a great joy came upon me, and I sang and consecrated my song to her memory."

CRITICISM

By A. Christina Albers

How oft we criticise another's wrong,
And miss in him some fond ideal sought,
Find the fond work we longed for still unwrought,
And sigh to see the weak bend neath the strong.

* * * *

Our feet grow faint and weary while we seek
Perfection still in other; we deplore
The cruel deeds we see, our hearts grow sore
At the harsh words we hear another speak.

* * * *

And still poor heart, if thou woulds justice find,
Go forth and ease *thyself* another's pain.
And let *thy* hands from loveless deeds refrain.
Keep *thy* lips free from words harsh and unkind,

* * * *

Make perfect the ideals in *thy* mind
That in another thou hast sought in vain.

BOOK REVIEWS

DREAMER—*By Asoke Sen. Published by S. K. Dutt, M.Sc., 38/2, Wellington Street, Calcutta. Pp. 103. Price: Paper cover Rs. 1/-, Cloth Binding Rs. 1/8/-.*

A handy pocket edition of short poems. The "Dreamer" is pouring his effulgent soul into verse. The little poems are an expression of ecstasy. "My songs are frantic, they flow and they fly," he calls out, and they carry the reader into the domain of the clouds and thence into the "Newness of the Great Unknown".

EARLY MONASTIC BUDDHISM—*By Nalinaksha Dutt, M.A., B.L., Ph.D. (Cal.), D.Litt. (Lond.). Published by Mr. J. C. Sarkar, Manager, Calcutta Oriental Press, Ltd., 340 Pp. Price Rs. 7/8.*

This book contains a complete outline of the Buddhist teaching. It commences with the dawn of Indian history 3,000 years ago and leads the reader gradually through the many prevailing conditions to the time when "Far away from the din and bustle of the . . . . cities . . . . appeared in a rather secluded place on the borders of Nepal amidst the hills of Kapilavastu the lonely figure of Prince Siddhartha Gautama, the only son of the chieftain of the Sakya clan."

Then follows a complete account of the Buddhist Doctrine, the life of its founder and the many personalities prominently connected with the Lord Buddha.

The spread of Buddhism, the influence it had on the culture of varying peoples, the different Schools, etc., all these receive due attention. The whole is in fact a compendium of the entire history of Buddhism, and the many conditions that preceded its inception and of the manifold phases and activities that followed.

Dr. Dutt is well-known as a great orientalist, and he has given the world a work worthy of his reputation. The book is written in a scholarly style and will be much appreciated by savants in different parts of the world.

TRAVELS OF TIBETAN PILGRIMS IN THE SWAT VALLEY—*By Giuseppe Tucci (Member of the Royal Academy of India). Published by the Greater India Society, Calcutta. 103 Pp. Price not given.*

There is nothing more interesting than to go back into the historic past, and wander through those places that once hummed with manifold activities, which have, however, been buried under the dust for ages. The archaeologists in their untiring labours of excavating, bring before us those times of olden and of civilisations that are of the greatest interest to scholars.

In the book above mentioned we are taken to the Swat Valley where Sir Aurel Stein has done such valuable work.

We learn from it that the city and district of Uddiyana were situated in the Swat Valley, the exploration of which will contribute greatly to our knowledge of Buddhism and Oriental history.

Texts which have been discovered reveal that the place was famous as a magic-land for many Tibetan pilgrims, because it is the birth-place of Padmasambhava. Sambhala, we read, was another place which greatly influenced the mystic literature of Tibet. Uddiyana was the place of the fairies, while Sambhala was a

paradise for ascetics initiated into the mysteries of Kālacakra, and counts among its votaries still many among the Gelugpa or yellow sect of Buddhism.

The texts discovered give the reader an insight into the lives of men famous in the Tibetan Tantra. About Urganpa, one of the most noted of the Tibetan pilgrims, a good deal has been preserved. He was a famous scholar and had no rival in different branches of learning. He is supposed to have lived in the 13th century.

All the texts show that at that time Buddhism was still surviving in the Swat Valley though Islam had already begun its work of killing it. People at that time too went to India to learn from the Doctors of Nalanda and Vikramsila the tantras. When at one time there was some absence of good feeling between the Hindu sadhus and Tibetan lamas, it was restored by the Tibetan pilgrims. We read that the tank of the Golden Temple of Amritsar was believed to be the lake of Padmasambhava.

Another famous traveller was Orgyanpa Nagdhan d Gyamtis'o, who founded the monastery of Hemis in Ladakh. He lived in the 16th and the 17th century. Another traveller is Tang ts'an who escaped from slavery in Momolhvajra and was saved by a Brahmin.

It is, of course, difficult to follow the travellers through their entire journey. We would therefore advise our reads to procure a copy of this excellent book. That will enable them to get a good insight into the ways and activities of the people of those parts in the centuries gone by. The whole, while highly instructive and scholarly, still reads as a romance.

PRACHIN BHARAT *(Hindi monthly), Vol. I, No. 1. Published by the Indian Research Institute, 170, Maniktola St., Calcutta.*

The above is the name of the new Hindi monthly started by the Indian Research Institute which is well known for its literary activities during the last few years. If the articles published in this first issue are an index to those which are to follow, we feel confident that this magazine will serve a very useful purpose. Achievements of India's past are a sealed book to the masses, as, upto now, no attempt has been made to make them known through the medium of a language intelligible to them. Hindi is more widespread than any other Indian language, so this periodical will enable the masses to know the glories of India's past in a language they can follow. We wish the periodical every success.

Monks, although a rajah, roller of the wheel, holding supreme lordship and dominion over four continents, on the break-up of the body is reborn after death in the Happy Lot, in the Heaven World, in the Company of the Devas of the Thirty-three ; although he spends his time there in Nandana grove, attended by a troop of nymphs, supplied and provided with, surrounded by, celestial pleasures of sense, although he is possessed of these four things,—yet is he not released from Purgatory, he is not released from (birth in) the womb of an animal, he is not released from the realm of shorts, he is not released from the way of woe, the downfall.

Samyutta Nikaya.

MAHA BODHI SOCIETY GOLDEN JUBILEE CELEBRATION NEWS

Meetings of the Maha Bodhi Society Golden Jubilee Committee are being held regularly on every Friday. At the meeting held on Friday, the 7th March, it was resolved to hold an essay competition among students according to the following rules :—

Competition No. 1 (open to all University and College students in India, Burma and Ceylon).

Subject : Buddhism and World Peace. First Prize Rs. 50/-, Second Prize Rs. 30/- and Third Prize Rs. 20/-.

Competition No. 2 (open to all High School students in India, Burma and Ceylon).

Subject : Life of Lord Buddha and His Message. First Prize Rs. 50/-, Second Prize Rs. 30/- and Third Prize Rs. 20/-.

All essays written in a clear hand or on the typewriter should reach the General Secretary of the Jubilee Committee on or before the 1st September

The following scholars have promised articles for the Golden Jubilee Volume so far :—

Sir S. Radhakrishnan, Prof. Nicholas de Roerich, Dr. S. N. Das Gupta, Dr. D. R. Bhandarkar, Dr. B. M. Barua, Dr. Bimala Churn Law, Dr. G. P. Malalasekara, Prof. A. R. Wadia, Dr. Suniti Kumar Chatterjee, Dr. P. C. Bagchi, Dr. S. Dutt, Dr. Radha Kumud Mookerjee, Dr. Radha Kamal Mookherjee, Prof. I. Tops, Dr. A. Banerjee Sastri, Dr. C. L. A. de Silva, Dr. P. Narasimhayya, Dr. Beni Prosad, Prof. V. R. R. Dikshitar, Prof. P. K. Acharya, Prof. K. M. Jhaveri, Principal P. Seshadri, Dr. R. C. Majumdar, Dr. B. L. Atreya, D. N. Venkataramanayya, Dr. S. K. Maitra, Prof. K. A. Nilakanta Sastri, Prof. S. S. Suryanarayana Sastri, Dr. K. R. Subramanian, Dr. A. S. Altekar, Dr. B. Bhattacharya, Dr. Nalinaksha Dutta, Rao Saheb C. R. Srinivasachari, Dr. Satkari Mookerjee, Mr. J. N. Banerji, Dr. Mahendra Nath Sarkar, Dr. Radha Govinda Basak, Mr. T. N. Ramachandran, Mr. Rama Prasad Chanda, Dr. U. N. Ghosal, Dr. B. C Sen, Dr. D. C. Sarkar, Prof. J. P. Ghatak, Mr. O. C. Ganguly and others.

MEMBERS OF THE RECEPTION COMMITTEE

(Continued from last issue)

Donor members who have paid Rs. 100 each :

5. Mr. Sakuro Inui, Madras.

Reception Committee members who have paid Rs. 10/- each :

14. Prof. K. M. Jhaveri, Bombay (plus donation of Rs. 15/-).
15. Mr. P. De S. Jayaratna, Ceylon Civil Service, Colombo.
16. Prof. Nicholas De Roerich, Kulu, Punjab.
17. Principal P. Seshadri, M.A., M.B.E., Ajmere.
18. Prof. A. R. Wadia, Mysore.
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21. U Ba Win, B.A., B.Sc., M.H.R., Ex-Mayor of Rangoon (plus donation of Rs. 40/-).
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23. Mr. D. A. Jayasinghe, Horana, Ceylon.
24. Dr. C. L. A. De Silva, Negambo, Ceylon.
25. Mr. L. Jayasundara, Ceylon Civil Service, Colombo.

Prof. Nicholas De Roerich, the world renowned painter and savant in joining the Reception Committee, writes :—

My dear Friend,

Many thanks for the invitation to join the Golden Jubilee of the Maha Bodhi Society. Of course, you have my consent. For the commemoration Volume you already have my essay "Shambala" with the cut of the Tibetan painting "Rigden Jyelpo".

I heartily welcome your idea of a Peace Congress. Such a benevolent call is most urgent. You know how much I have worked for Peace.

Shanti, Shanti Shanti!

With best wishes,

Fraternally yours,
N. Roerich.

In this matter, housefathers, the ariyan disciple thus reflects: Here am I, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose some one should rob me of my life (fond of life as I am and not wanting to die, fond of pleasure and averse from pain), it would not be a thing pleasing or delightful to me. If I, in my turn, should rob of his life one fond of his life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For a state that is not pleasant or delightful to me must be so to him also: and a sate that is not pleasing or delightful to me,—how could I inflict that upon another?

Sanyutta Nikaya.

NOTES AND NEWS

The Amrita Bazar Patrika's attack on Buddhism

The Amrita Bazar Patrika, one of Calcutta's daily newspapers, is notorious for its offensive language whenever it has no cogent arguments to support its fanciful theories. Not many years ago, the Editor was sentenced to a period of imprisonment for his abusive editorial against the learned Judges of the Calcutta High Court. Still recently, this paper came in for severe condemnation at the hands of the public of Bengal on account of an attack on Sj. Subhas Chandra Bose, the great nationalist leader who suddenly disappeared from his home. Today, the same newspaper has come out with an unworthy attack on Buddhism knowing well that the few Buddhists in India are too weak to take up its challenge. In its editorial dated the 14th March, it has put the whole blame for the downfall of India on Buddhism on account of its alleged "morbid spirituality". The *Patrika's* argument is that, weakened by the practice of Buddhist spirituality which is morbid, India fell an easy prey to foreign invasions. There is nothing new in this false charge as it has been repeated *ad nauseam* by people like Dr. Moonjee who are anxious to turn out Indian "Hitlers". This utter falsification of history merits not even an answer but we cannot but take note of this deliberate attempt to discredit Buddhism when it is gaining popularity once again in India.

To an impartial student of history, it will be evident that India's downfall came long after Buddhism disappeared from India as a political power. So long as Buddhist Kings were in power no foreign country attempted an invasion. It is an admitted fact that the Buddhist period in Indian history is its most glorious period for, once in her long history, India was welded into a united nation, and art, architecture, science, medicine etc. flourished as never before or since in her history. People under the spell of a morbid spirituality could not have created India's masterpieces in art and architecture. If Buddhist spirituality is morbid and it had been the cause of India's fall, such would have been the fate of other Buddhist countries too. But even *The Amrita Bazar Patrika* must be aware that there are countries today which are ninety per cent Buddhist and yet very much alive and full of "life" as understood by the *Patrika*. The charge for India's fall should, therefore, be laid at some other door.

Sir Halford J. Mackinder, M.A., M.P., an impartial authority on India, writes in the "Cambridge

History of India": "If we reckon from the Arab conquest of Sind in 712 A.D. to the establishment of the Sultanate of Delhi in 1193 A.D., we shall see that nearly five centuries elapsed before Mussalman conquest spread from the confines through the Delhi gateway into the very heart of India. During this long period it was held in check by the Rajput princes; and *their ultimate failure to impede its progress was due to internal discord* which has always been the bane of feudal confederacies", p. 23 (italics ours). To this main cause, we may add as other contributory causes the caste-system which kept the people divided into water-tight compartments, child marriages which sapped the moral backbone of the people, lack of real leadership among the ruling classes, and the inhuman treatment of the lower classes.

We do not support morbid spirituality and there is none of it in Buddhism. Equally do we condemn jingo journalism which attempts to create division among the communities living peacefully in India.

* * * *

Jubilee Celebration

We are glad to find that the Committee appointed to organise the Golden Jubilee Celebration is meeting regularly to make preliminary arrangements. Its first task is to get in touch with the Society's numerous friends living in every part of the globe. With this purpose in view, letters have been addressed to various bodies and individuals and we trust that they will help the Committee with the information sought. During this abnormal period communications with distant places have become extremely difficult and we would, therefore, request all well-wishers of the Society to write to the Committee and offer their co-operation without waiting to respond on receipt of a communication from the Society. This is an occasion when everyone having sympathy with the objects of the Society can enthusiastically co-operate. It is, therefore, to be hoped that there will be a ready response to the appeals made.

* * * *

Madam Sophia Wadia in Calcutta

Madam Sophia Wadia, the well-known editor of *The Aryan Path* of Bombay, was in Calcutta recently for about a fortnight. She had a crowded programme of lectures and other functions in various parts of the city. A gifted speaker, she was listened to with great attention wherever she spoke. Under the auspices of the Maha Bodhi Society, she delivered a most interesting lecture on "The Practice of Buddhism" to a crowded audience in the Society's Hall. This was the first of a series of lectures arranged in connection with the forthcoming Jubilee Celebrations. The second lecture is by Dr. Satkari Mookerjee, M.A., Ph.D. of the Calcutta University.

* * * *

Maghi Purnima Celebration in Delhi

Under the auspices of the Pravasi Bauddha Samity, the above full moon day celebration was held at the Maha Bodhi Society's Vihara in New Delhi on Tuesday, the 11th February. All the resident Buddhists numbering nearly 150 attended the function and visitors kept on coming from morning till a late hour in the evening. Discourses on the life and teachings of the Lord Buddha were delivered by Revd. Dhammaloka Thera and Samanera Jnanasiri who is in charge of the Vihara. The local Buddhists headed by Mr. S. R. Barua made all necessary arrangements to make the function a success.

* * * *

Presentation of an Image

Mr Pratul Chandra Das, son of the late Sir Kedar Nath Das of Calcutta, and other members of his family, have presented to the Society a beautiful image of Lord Buddha. Carved in marble, it is a fine product of modern Burmese workmanship. It will be sent to Mukteswar where the small colony of Buddhists are making arrangements to welcome it with due respect and honour. It is hoped to construct a suitable Vihara to enshrine this image.

A CHRISTMAS GREETING*

How can I wish you to be bright and gay,
And dance and feast on Christmas Day?
For any moment bombs may fall,
And "Siren's" wailing voice may call.

But I can wish you peace of mind,
And that the Buddha Way you find.
And through His Truths supremely calm,
Remain content and free from harm.

—*Frank R. Mellor.*

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* This was sent for insertion in the December issue but arrived too late.
—*Editor, Maha Bodhi.*

Monks, although an Aryan Disciple lives on gathered scraps, though he be clothed in rags, yet is he possessed of four things; moreover he is released from Purgatory, he is released from (birth in) the womb of an animal, he is released from the realm of ghosts, he is released from Hell, the way of woe, from Downfall.

Sanyutta Nikaya.

It is no wonder, Ananda, that a human being should make an end. But if, when each one dies, you come to me and ask about the matter, it is troublesome to the Tathagata.

Wherefore, Ananda, I will teach you a Norm-teaching called "The mirror of the Norm", possessed of which the Aryan disciple may, if he pleases, himself proclaim of himself "Bound for Enlightenment am I".

Sanyutta Nikaya.

Wherefore, monks, if a monk should desire: may neither my body nor my eyes be fatigued, and by not clinging may my mind be freed from the *asavas*,—he must give strict attention to this same intent concentration on in-breathing and out-breathing.

Sanyutta Nikaya.

JOURNAL OF THE
UNIVERSAL BUDDHA SOCIETY
Edited by
MESSRS. A. S. R. CHARI AND P. S. LAKSHMI NARASU.
Annual Subscription Re. 1/-, Single Copy As. 4.
Apply to Manager,
JOURNAL OF THE UNIVERSAL BUDDHA SOCIETY,
Sri Krishnarajendra Road, Basavangudi P.O.
BANGALORE CITY, MYSORE.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2484 APRIL, C. E. 1941 [No. 4

VAISAKHA CELEBRATION

APPEAL FOR FUNDS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Mahaparinirvāna of Buddha Sakyamuni will be held under the auspices of the Maha Bodhi Society on the 10th May 1941, at Calcutta, Buddhagaya, Sarnath, Lumbini, New Delhi, Bombay, Madras, Calicut, Ajmere, Mukteswar and other centres of the Society.

The programme of celebration includes the holding of public meetings, feeding the poor, presents to hospital patients, *dāna* to bhikkhus etc. The success of the celebration will depend on the funds available for the purpose. May we appeal to all to send their contributions and make the celebration a success.

All contributions should be sent to the General Secretary, Maha Bodhi Society, 4A, College Square, Calcutta.

DEVAPRIYA VALISINHA,
General Secretary, Maha Bodhi Society.

THE IMAGE OF THE DYING BUDDHA

By Frank R. Mellor.

Age had not yet succeeded in bending his back although she had whitened his hair and dulled the light of his eyes. His neat, well-brushed, but shabby clothes and the faint remains of a swagger in his walk betokened the soldier though his clear-cut, ascetic features and his wavy white hair might have been those of a clergyman.

He was desperately poor, for he had been a soldier and the army, after taking from him the best twenty one years of his life, had turned him adrift with a pension that was quite insufficient to sustain life in his body during his old age. True he had worked for thirty years after leaving the army, but always for a small wage, for he knew no trade but soldiering and his pension, whilst a guarantee of his trustworthiness was was also an excuse for paying less wages than to the others. His only son had followed in his father's footsteps and joined his father's regiment. He fought in the Great War, was reported "Missing", and his poor body, torn to pieces by a shell, had been buried unidentified together with similar fragments of other victims of the slaughter. And now, when over three score years and ten of age, the poor old soldier stood alone in the world without kith or kin, his sole possessions contained in two wooden boxes, painted black with his name, rank, and regiment inscribed in white on their sides.

And yet he was not unhappy. His landlady, kindly old soul, remembering a son who also filled a soldier's grave, mothered him with that kindness which so often exists amongst the common people. His strange ways excited her interest and curiosity and she could only account for them by remembering that he had served a long time in India. He sometimes sat for long periods before a little Japanese image of the Buddha, made of celluloid and filled with plaster of paris, which he had bought for a shilling. He ate no meat if he could avoid it and, strangest of all, abstained from intoxicating liquors. That an old soldier should not get drunk on pension day, seemed to her scarcely believable and not altogether proper. Still he was a kindly old soul, always willing to go on errands and help in the garden and his habits were regular as if timed by the clock, so she was glad to have him as a tenant although his small rent hardly paid her.

An so his ascetic life flowed smoothly on ; his pleasures, to sit on the sea front watching the ships entering or leaving the harbour, or as an alternative, to watch with criti-

cal eyes the soldiers drilling in the adjacent barracks. As he watched what memories passed through his mind of the days of his youth when as a smart sergeant, "whispered like the pard", he had drilled similar squads in the very same barracks. And yet, though the hospitality of the Sergeants' Mess would have been gladly extended to him, he repressed the urge for companionship in his own rank of life and remained a solitary shadow gazing through the iron railings which bounded the place that had once been his home.

Thus his life might have continued without incident until the inevitable passing on, had he not seen "It." "It," was a beautiful bronze image of the "Dying Buddha" which stood in the window of an antique shop. By its workmanship and ornamentation it was clearly of Burmese origin but, unlike the crude specimens usually met with, this one had been fashioned by an artist in deep sympathy with the transcendental beauty and pathos of his subject. To one who humbly tried to walk the Noble Eightfold Path, the effect was sublime.

The shop was situated near the Public Library where the old soldier was used to spend much of his time. When first, casually glancing over the jumble of supposed antiques exhibited in the window, he beheld it, he was transfixed with astonishment and awe. It seemed that the statue lived and gazed directly at him. His first impression was that the face and figure were too young for an old man of eighty, dying from a painful disease, but as he stood there, fascinated as the Blessed One's disciples must have stood in his presence twenty five centuries ago, he gradually realised that the artist had portrayed, not the mortal form of the Perfect One, but had essayed the impossible task of trying to depict his personality.

Day after day the old soldier came to gaze at the Image of the Dying Buddha and always came away happy in a feeling of great calmness and good-will to all beings.

And so the days flowed bye until they became a month and his daily visit to the Image of the Dying Buddha had grown to be the most important purpose of the old soldier's life. And then it happened one day that the shopkeeper, who had noticed the old soldier's admiration for the image, came to the door of his shop whilst the old soldier stood before the window in deep meditation oblivious of everything but the image.

"Nice bit of work, eh?" He remarked in his most insinuating voice. "I vill let you 'ave it cheap 'as its bin on my 'ands for a long time."

"But . . . . . but. How much"? asked the old soldier in a trembling voice, for the idea that the image was an article to be bought and sold and that it might be his, if he could pay for it, had never entered his mind. "Vell, vell, It is vell vorth tree pun but shall ve say two pun fifteen to you as you seem to like it."

"Two pounds fifteen," repeated the old soldier still dazed.

"Yes, two pun fifteen", answered the shopkeeper. "The metal alone is vorth the money if it was melted down."

"Melted down! But you wouldn't do that!" cried the old soldier in dismay.

"Vy not? I must get my money back somehow."

The old soldier turned away in despair. "Melted down!" "Melted down!" The horried thought haunted him all the remainder of the day and disturbed his fitful slumbers that night. In his dreams he saw the image slowly melting away and the molten metal running into a huge ladle held over the flames of a fiery furnace, whilst all the time he stood bye unable to move or cry out.

But after his morning devotions an idea came into his mind which seemed to solve the problem and yet appeared so sacrilegious that he hardly dared to think of it. Meditatively he ate his scanty breakfast, scarcely conscious of what he ate or drank, all the time thinking of a way out. His repast finished, he slowly opened one of his wooden trunks and carefully unpacked it, laying each article in order on the floor ready to be placed back in the box in its proper place. At the bottom of the box he came to a small sandal wood casket wrapped in a scarlet silk handkerchief. Unwrapping the box with reverence, he carefully took out a wedding ring and a thin golden chain attached to a gold locket which held a photograph of himself. The ring was the one with which he had wed her fifty years ago and he had bought the locket and chain for her just before the regiment sailed for the South African war. Whilst he had been out there fighting to take life, she had given hers bringing another life into the world.

For many years the trinkets had been sacred to him as the sole mementoes of one he had dearly loved and never forgotten. It was hard to part with them and he was unable to make up his mind to do so. On the one hand, he considered, the articles, dear though they were to him, were useless whilst they remained hidden from every eye except his own. On the other, he would be saving a work of art which seemed to him to be a living thing, from possible destruction. He felt that he would be doing a good deed by buying the image and that he would derive spiritual uplift from having it always before him. And yet a strong feeling of love and loyalty made him shrink from parting with the trinkets. For a long time he was unable to decide either way and then he conceived the idea of looking at the matter through the eyes of his dead wife. Seating himself in the meditation position and keeping his mind vacant, after a time he seemed to hear her voice telling him, "Buy the Image."

Having decided the course to be pursued the remainder was easy. Owing to the war, gold was in great demand and brought high prices, so after some haggling a jeweller paid him three pounds for the trinkets.

With mingled joy and sorrow in his heart and with many stops on the way, for though his back was straight

his legs were weak and his breath scant, he mounted the long hill which led to the curiosity shop. On the way he passed the Guild Hall where large posters and an army of female assistants were appealing for help for people who were destitute and homeless through the bombing of their houses during the frequent air raids. As he had received three pounds and only required two pounds fifteen shillings to purchase the image, he decided to give the surplus five shillings to the fund and dropped the coins into a collecting box. It was a noble deed, for in his poverty, five shillings was all he could afford to spend on food each week, but he felt that this was a day for noble deeds.

Once arrived outside the window of the curiosity shop, he paused from force of habit and gazed long at the image which was so soon to be his own. So long and so earnestly did he fix his eyes upon it that, to him, the image appeared to take life ; its eyes met his own, its lips smiled upon him and a message entered his brain as plainly as if he had heard the words spoken. For many minutes, mute and motionless, he stood entranced. At last he slowly joined his hands with the palms pressed together and bowed his head in reverence before the image. Then, pulling himself together he straightened his back, threw his shoulders back and expanded his chest. With military precision he turned "right about" and marched down the hill as a soldier on parade. Arrived opposite the collecting box which bore the inscription, "For destitute and homeless people who have lost their homes by bombing", he halted and with teeth clenched and muscles braced in the effort for self-control, he dropped the remainder of the money he had received for the trinkets, into the box.

Then for a moment the old soldier experienced the bliss of Nirvana, for he had subdued craving.

'Just as, monks, when on the mountain-top the sky-god rains down big drops, that water flows down and in its course floods the mountain-gullies, clefts and spurs, and, flooding these, fills up the little pools: then the big pools, filling, flood the great lakes: the great lakes, filling, flood the rivulets: the rivulets, filling, flood the great rivers: the great rivers, being flooded, fill up the mighty ocean,—even so in the Ariyan disciple who has unwavering loyalty to the Buddha, the Norm and the Order, and has the virtues dear to the Ariyans, these conditions flow onwards and reach the further shore and lead to the destruction of the asavas.'—*Samyutta Nikaya*, p. 339.

SRI LANKA

By A. Christina Albers.

Pearl of the Southern Seas, divine thy face,
Caressed by verdent locks thy noble brow,
Soft melodies weep through thy rocky caves,
And murmuring lingers oft the breaking wave,
When fondly at thy feet it melts away
Back to the distant main, from the far north,
Where endless snows control the awful calm,
Unto the utmost pillars of the Globe,
Naught is there fairer than thy darksome face,
Naught more enchanting than thy half-veiled eye,
Pearl on the brow of Ind, the heart leaps high,
When hid in palms, like an oriental maid,
Hiding her beauty neath her shrouding veil,
The traveller first beholds thee, ling'ring soft
Beneath the shadows of the sinking day,
Then melt the whispers of the south wind's song
Into the distant murmur of the wave,
While ruddy afterglow sheds her soft light
Upon thy tender form in silent awe.
Ah, I have seen thee in those mellow nights
When star to star a whispering message sent,—
"Behold the sleeping Empress of the seas
Behold the beauty of her drooping eye."
Ah, I have seen the Eastern moon's pale sheen
When soft her silver light caressed thy brow,
While through the night air came the rythmic chant
Of bright-robed priests, saying the midnight prayer,
Then was the heart moved to its inmost depth
And would fain cease to pulsate. Thus the isle
Where giants dwelt in ages long ago,
Where conquerors came and went, subject alike
To the unconquered law. Still doth thy grace
Abide, oh Lanka, and thy spirit live
Throughout the fleeting years calm and serene,
To quicken hearts the more to understand
The unstayed hand of all controlling Force,

Lo, when time ceases, and thy work is done,
Then—mayest thou melt into the morning light
Of a new dawn with the same majesty
As in those silent magic nights thou livedst,
In grace, in dignity and silent calm.

CORRESPONDENCE

To

The Editor, Maha Bodhi Journal,
Calcutta.

DEAR SIR,

Kindly allow me a few lines in your valuable monthly.

Any attempt to understand Buddhism and interpret the Buddha must fail unless it is first realised: what is the original spirit of Buddhism or in what spirit the Buddha made His statements. If not, one will see in it the reflection of one's own likeness only and it is the unfortunate reason why we often find that the so-called Buddhist scholars or writers on Buddhism twist the words of the Buddha like noses of wax to suit their own purposes. In the language of Bhikkhu Ariya Dhamma "Buddha-Dhamma may be compared to a mirror. Each person who looks into it can see the reflection of his own likeness. A theist will see theism, an atheist atheism, a materialist materialism, a pantheist pantheism, a polytheist polytheism, an idealist idealism, an agnostic agnosticism, a spiritualist spiritualism, an atmanist (eternalist) atmanism, and a nihilist nihilism, etc."

I feel rather disappointed at the way in which the Dhamma is interpreted in the January number of the Maha-Bodhi Journal (p. 15): "A General approached Him and asked Him what He thought of a soldier's profession and Buddha said that *it was quite legitimate and honourable.*" Even if such a saying really could be found in the Scriptures, we should reject it as a falsification, as the Buddha never could have said such a thing. And moreover, it is quite inconsistent with His ethical Teachings. The Buddha states quite clearly in the Gâmini-Samyutta (XLII), No. 3 "The mind of a warrior who fights and strives in battle, is from the very start low, of evil disposition, badly directed (thinking) 'those beings must be killed, bound, annihilated, destroyed' . . . . . he after death will be reborn in the Samajîta-niraya." "But to a man who holds the evil view (that the warrior will reappear amongst the S. Devas) he has to expect one of the courses: niroya or tiracchânayoni (lower states of existence)."

Yours in the Dhamma,
BHIKKHU ARYA METTA.

FOUR-FOLD KAMMA

(Continued from page 50 of the February issue.)

By Dr. C. L. A. De Silva

Here a description of the four-fold Kamma which gives rise to rebirth and resultants during existence will be detailed. Kamma performs four functions ; it sometimes produces rebirth, sometimes it maintains or supports the effects of reproductive Kamma, sometimes it is unfavourable to or impedes the effects of existing Kamma, and sometimes it is destructive to the effects of existing Kamma. Hence, Kamma performs the four functions of reproducing, maintaining, impeding and destroying.

(1) *Reproductive Kamma (Janakam)* is a moral or immoral volition which reproduces both at rebirth and during existence the aggregates of resultants called the mind and mental concomitants, and the co-existent material qualities originating from Kamma. That is to say, it is a volitional activity that takes effect in rebirth in the form of mind and matter. The aggregate of resultants comprises the nineteen classes of rebirth-consciousness. And the material qualities originating from Kamma which are co-existent with rebirth-consciousness are known as Kaṭattā rūpa. These constitute matter during existence. It is only that kind of Kamma which becomes Kammapatha that reproduces rebirth. A Kamma that once reproduces rebirth is incapable of causing rebirth a second time. That is so, because the Kammic force or energy necessary to cause rebirth again is exhausted. Whether a Kamma becomes Kammapatha or not, all Kamma give rise to resulting effects during existence. Even do the moral and immoral volitional activities in a dream give rise to resultants during existence. One Kamma is capable of giving rise to resultants during existence even in hundreds and thousands of lives.

Reproductive Kamma is of two kinds, namely, good wholesome reproductive Kamma and bad unwholesome reproductive Kamma. Good reproductive Kamma reproduces the aggregates of mind and mental concomitants and the co-existent material qualities in the seven planes of fortunate sense experience, and bad reproductive Kamma reproduces them in the four planes of misery. Both kinds give rise to resultants both at rebirth and during existence. The resulting effects during existence caused by good reproductive Kamma are the sensual pleasures experienced by the five senses and acquisition of wealth and other desirable things. The resulting effects during existence caused by bad reproductive Kamma are poverty, illness, worries and other forms of unhappiness.

(2) *Maintaining or Supporting* Kamma (upatthambakaṃ) is a moral or immoral volitition which maintains or supports a reproductive Kamma or the aggregates of resultants originated from reproductive Kamma. Maintaining or supporting a reproductive Kamma means strengthening and adding power to a weak Kamma. For instance, an immoral conduct which takes effect in one of the minor places of misery would, on receiving support or strength from a maintaining or supporting Kamma, take effect in one of the eight great places of misery. And a moral action which is capable of producing rebirth in a low caste or a poor family would, on receiving support or strength from a maintaining or supporting Kamma, produce rebirth in a high caste or a rich family. Likewise once who is to be reborn in a lower realm of Dēvâ would be reborn in a higher realm of Dēvâ, on receiving support from a maintaining or supporting Kamma.

By maintaining the aggregates of resultants originated from reproductive Kamma is meant the strengthening of and adding power to the resultant effects during existence. When rebirth takes place in a plane of misery from an immoral Kamma, the misery and sorrow during existence is increased by a maintaining Kamma. In like manner, when rebirth takes place in one of the seven planes of fortunate sense experience as a result of a moral act, sensual pleasure involved therein is increased by a maintaining Kamma.

Maintaining Kamma is also of two kinds, namely, good maintaining Kamma and bad maintaining Kamma. It gives rise to resulting effects from the first life-continuum (bhavaṅga) immediately following rebirth-consciousness up to the moment of redecease, but never to rebirth-consciousness itself. Nevertheless, good maintaining Kamma can only support and strengthen good reproductive Kamma. How does it do so? Whenever a good reproductive Kamma, which causes the origination of mind and mental concomitants and the co-existent material qualities originating from Kamma at rebirth, is incapable of either maintaining or supporting and strengthening them owing to its weakness, good maintaining Kamma is potent enough not only to maintain the reproductive Kamma but also to strengthen and add power to the reproductive Kamma in such resulting effects as wealth and happiness during existence.

How does a bad maintaining Kamma support and strengthen bad reproductive Kamma? Suppose a calf is born as a result of bad reproductive Kamma and it advances in age under normal conditions, a bad maintaining Kamma will cause the bull to be yoked to a cart and to carry heavy loads in hot sun on uneven and almost impassable roads, being often brutally assaulted by the driver. Likewise, a bad maintaining Kamma can cause much unhappiness and misery in the way of hunger and starvation during the existence of a human being, who was reborn from a weak good reproductive Kamma conditioned by two roots.

(3) *Impeding Kamma* (upap-

pīlakaṃ), which is unfavourable to the effects of reproductive Kamma and to the working of maintaining or supporting Kamma, is a moral or immoral volition which weakens a reproductive Kamma or the aggregates of resultants originating from a reproductive Kamma. Weakening of a reproductive Kamma, whether good or bad, is diminishing the potential energy or force of Kamma. For instance, one who is destined to be reborn in a great place of misery from a reproductive Kamma will be reborn in one of the small places of misery when an impeding Kamma is obtained. And one who is destined to be reborn amongst the higher classes will be reborn amongst the lower; the Devâ, too, will, in like manner, be reborn in the lower realms of Devalokas.

The weakening of the aggregates of resultants obtained from a reproductive Kamma means the diminishing of the resulting effects during the span of life. An impeding Kamma diminishes the misery and unhapiness, during the span of life, of one who is reborn in the animal kingdom and causes a certain amount of happiness. For instance, elephants, horses, cattle and so on belonging to a royal family, although reborn from a bad reproductive Kamma, do experience greater happiness than those belonging to the ordinary folk, in consequence of a good impeding Kamma.

Similarly, one who is reborn in a very poor family undergoing great distress and poverty becomes suddenly free from them and experiences happiness on account of the occurrence of a good impeding Kamma during the span of life.

Once the Venerable Maha Moggallāna by his powers of Iddhi extinguished the fire of Avici (plane of misery) and for a short time preached the doctrine. The opportunity afforded to the unfortunate beings there to view an Āriya's body and also hear the doctrine is due to a good impeding Kamma.

An impeding Kamma causes unhappiness and misery to one who is reborn in a royal family in the way of frequently falling a victim to all sorts of disease and countenancing diverse types of afflictions caused to his kith and kin. The resultants of Kamma are of two kinds, namely, the resulting effects endured by one's self (vipāka phala) and the resulting effects endured by his connections (Nissandha phala).

(4) *Destructive Kamma* (*upaghātakaṃ*) is a moral or immoral volition which destroys a reproductive Kamma or the aggregates of resultants originating from a reproductive Kamma. Destruction of reproductive Kamma is the total extinction of the force or energy of reproductive Kamma. At a time when a certain reproductive Kamma is about to cause rebirth, a destructive Kamma can completely destroy that Kamma and afford an opportunity to another reproductive Kamma to take effect in rebirth. Destruction of the aggregates of resultants originated from a reproductive Kamma is the total destruction of the resulting effects during existence, that is to say, total extinction of vitality. Destructive

Kamma prevents an individual, whether in planes of fortunate sense experience or in planes of misery, from continuing his existence in conformity with the force or energy of the reproductive Kamma and kills the individual before the reproductive kammic energy is exhausted. This is also called untimely death (akāla maraṇa). Destructive Kamma is also known as upacchēdaka Kamma.

Destructive Kamma is of two kinds, namely, moral destructive and immoral destructive Kamma. Both kinds take effect in rebirth as well as during existence. Moral destructive Kamma destroys both good reproductive Kamma and bad reproductive Kamma, and gives rise to its own effects. And immoral destructive Kamma, too, destroys both good and bad reproductive Kamma and gives rise to its own effects.

(1) This is how a moral destructive Kamma destroys a moral reproductive Kamma. When a good reproductive Kamma such as giving alms-food is about to take effect in rebirth, a good Kamma such as offering of clothing to the Sangha appears as a moral destructive Kamma and destroys the good reproductive kamma of giving alms-food and takes effect in rebirth as a moral reproductive Kamma.

(2) This is how a moral destructive Kamma destroys an immoral reproductive Kamma. When a bad reproductive Kamma such as killing, is about to take effect in rebirth, a good Kamma, such as the offering of a vihāra, appears as a moral destructive Kamma, destroys the bad reproductive kamma of killing and gives rise to its own effects in rebirth as a moral reproductive Kamma.

(3) This is how an immoral Kamma destroys an immoral Kamma. When an immoral kamma, such as killing a bull, is about to take effect in rebirth as a bad reproductive kamma, another immoral kamma, such as killing a dog, appears as a bad destructive kamma, destroys the immoral kamma of killing a bull and gives rise to its own effects in rebirth as an immoral reproductive kamma.

(4) This is how an immoral Kamma destroys a moral Kamma. When a moral Kamma, such as the offering of water for drinking, is about to take effect in rebirth as a good reproductive kamma, an immoral kamma of killing a fowl appears as a bad destructive kamma, destroys the good kamma of offering drinking water and gives rise to its own effects in rebirth as an immoral reproductive kamma.

During existence, too, similar phenomena take place. A reproductive kamma can only be destroyed by a destructive kamma, when the latter is stronger than the former.

Out of these four kinds of kamma, the reproductive and destructive kamma are similar to each other in their functions. Therefore when a reproductive kamma is mentioned, destructive kamma should not be mentioned and vice versa. The reason for this being so is that one is inimical to the other. Destructive kamma is capable of destroying the

force or energy of reproductive kamma and giving rise to its own effects. Here is an illustration indicating this phenomenon. An army of soldiers in charge of a Commander marches on to conquer an enemy's country. On receipt of orders from the Commander, the soldiers fire at the enemy, defeat them and conquer the country. Reproductive kamma is like the Commander, the destructive kamma is like the defeated enemy, and rebirth and the aggregates of resultants of mind and mental concomitants and the material qualities originating from kamma are like the conquered country with all its possessions.

Some teachers say that destructive Kamma is not capable of taking effect as reproductive kamma, but can only destroy reproductive kamma which is about to take effect in rebirth. According to the Uparipannāsa commentary, moral reproductive Kamma gives rise to results both at rebirth and during existence; maintaining kamma is always a moral one which can only cause resulting effects during existence; impeding kamma and destructive kamma are never moral ones, but are always immoral; impeding kamma can only give rise to resulting effects during existence; and destructive kamma can give rise to resulting effects both at rebirth and during existence.

These four kinds of kamma can be compared to the following:—Reproductive Kamma is likened to a cultivator sowing paddy in a field; maintaining kamma is likened to irrigating, manuring, keeping watch, and preventing beasts from preying upon the corn etc., which are helpful for maintaining the field in good condition; impeding kamma is likened to a severe drought causing a poor harvest; and destructive kamma is likened to a blaze of fire that arises and destroys the harvest completely.

Another illustration in respect of a living being is thus:—Dēvadatta Thērō's rebirth in a royal family, conditioned by three roots, is due to a moral reproductive kamma accompanied by three roots. Later in life, his becoming a Disciple of the Blessed One, his ordination and subsequent attainment of the Eight-fold Ecstasy (four rūpalōka and four Arūpalōka Jhānas) are all due to a moral maintaining kamma. And still later, his his becoming a Disciple of the Blessed One and become Buddha himself, in diverse ways, such as causing the elephant called giriṇēkhalā drink sixteen gallons of intoxicating drink and driving it towards the Buddha, and dropping a huge rock from above with a view to crushing Him to death, are all impeding kamma. In his last stage of life, his causing schism amongst the Sangha which totally destroyed his moral reproductive kamma and conditioned rebirth in the great Avici Niraya is destructive kamma.

(To be continued).

THE WORK OF SINHALESE SCHOLARS

AN UNPUBLISHED ARTICLE OF THE LATE SRI DEVAMITTA DHARMAPALA.

The Western Oriental scholars since the time that they came to hear of the name Buddha have been busy in trying either to show that the Buddha was a solar myth, or that He was no other than Wodan of the Norwegians. But when overwhelming evidence was found that a great being had appeared and that His religion was found in many Asiatic countries they began to find out the origin of the Buddha era the Ceylon Buddhists received from India The Great Mahinda, son of the great Emperor Asoka, came to Ceylon and converted the King of Ceylon to the Religion of the Buddha, and the Bhikkhu Sangha was established under royal patronage. The great event of the conversion of the King and the people is testified by the relics that are visible in the ancient city of Anuradhapura. The whole of the Piṭaka literature was taken to Ceylon from India, and the great Arhat Mahinda translated the Commentaries into Sinhalese. The Sinhalese Bhikkhus recorded every great occurrence in connection with the establishment of the Holy Religion with scrupulous accuracy, and events concerning India were recorded in their history. The historic literature of India was all destroyed by the Moslem iconoclasts who invaded India. The Buddhist viharas were destroyed by fire, and the existing palm leaf MSS were committed to the flames. Wherever the Buddhist Bhikkhus went they recorded their progress and the political and memorable events that happened during the period of its existence. Buddhism without history is like a man without eyes. The two things are correlated. The establishment of the ordination rules of the Bhikkhu Sangha is the chief event in the religious history of Buddhism, since its foundation by the Blessed One. The Great Chronicle of Ceylon called the Mahāvansa which was in Sinhalese was translated by the great Buddhaghosa in the reign of King Mahānāma into Pāli. He also translated the commentary of the Vinaya Piṭaka called the Samantapāsādikā. There were several Commentaries of the Piṭakas in Sinhalese whose authors were the Sinhalese Bhikkhus who lived in the two great monasteries, called the Mahā and Uttara viharas. The Sinhalese Commentaries were known as Mahāṭṭhakathā. There were other commentaries called the Mahāpaccariya and Kurundi. The Mahāpaccariya commentary was so named from the fact that its writers sat in a big raft whilst writing it. It may have been a decorated big boat which the King had caused to be built for the Bhikkhus, and in the limpid refreshing waters of the great tank, so congenial for calm thinking,

the Bhikkhus being provided with every thing necessary, were engaged in writing the Commentary. The Kurundi Commentary was written in the Kurundivelli Vihara, and the Commentary was named after the Vihara. There was another commentary called the Andhakaṭṭhakathā, brought from the Andhra country, which was a great seat of Buddhism since the time of Asoka. There was another general commentary known by the name of Samkhepaṭṭhakathā. Besides these there were other well-known Sinhalese compilations under the names of Mahāgaṇṭhipada, Majjhimagaṇṭhipada, Cullagaṇṭhipada. The great scholar Mahathera Sāriputta of Polonnaruwa had consulted these several commentaries when writing his sub-commentary, the Sāratthadīpani, on the great Commentary Samantapāsādikā. The torch of learning which was lighted by the prince Apostle Mahinda continued to burn until it was extinguished by the iconoclastic Portuguese first, then by the parricide King Rājasinha of Sitāwaka.

The Apostolic succession of the Bhikkhu Sangha begun by the Buddha was taken up by His Disciple the Arhat Upāli, the chief of the Vinaya, who presided at Sattapanni Convention in the Vinaya section three months after the Parinibbāna of the Blessed One. After Upāli came his disciple Dāsaka, then his disciple Sonaka, then his disciple Siggava, then his disciple the great Moggaliputtatissa, who presided at the Pataliputta Convocation during the reign of the great Emperor Asoka. Asoka's son the Arhat Mahinda was the pupil of the great Moggaliputta. From the Arhat Mahinda the Sinhalese Bhikkhus claim their Apostolic descent. Buddhism became the state religion of Ceylon and the great convocations held from time to time in the island were under the patronage of the Kings of Ceylon. The Bhikkhus of Ceylon kept themselves busy in literary work and Ceylon became the repository of Buddhist learning which induced the Indian teacher of the great Buddhaghosa to send his pupil there. The Ceylon Theras of the Mahāvihara at Anuradhapura first examined the guest who came with a commission to translate the Commentaries into Pāli. They gave the Indian Bhikkhu a gāthā to write a thesis on. The result was the monumental work in Pāli called the Visuddhimagga. Three times the author had to write the thesis, and the three copies were compared and when the Mahatheras of the Mahāvihāra found that the three copies agreed they were delighted, and the Sinhalese atthakathās were entrusted to the Indian Bhikkhu. The Sinhalese Bhikkhus conferred the title of Buddhaghosa on the illustrious Indian Bhikkhu.

These Sinhalese monks had to write several works of historical importance each time that some great event happened in the history of Ceylon Buddhism, hence such works as the Sāsanavamsa, Dipavamsa, Bodhivamsa, Thupavamso, Dāṭhāvamsa, all historical works beginning from the establishment of the Ceylon Sāsana.

The Western Oriental scholars are not satisfied with the work of seventy generations of the Ceylon scholars who had maintained the Religion, and to show their scholarship among themselves they are now trying to find fault with the historical accuracy of the dates in connection with the Birth of the Great Teacher, Sakya Muni Buddha.

The first schism of the Religion of the Buddha took place a hundred years after the Parinirvâna. The good religion lasted for another 135 years when there occurred corruption on account of the indiscriminate ordination of the sectarian Brahmans who were known as Pâsandas into the holy Religion. To purify the religion the third convocation was held in the 236th year of the Parinirvâna. According to the writer of Saddharmaratnâkara the good effects of the third convocation lasted 221 years. In the 237th year after the Parinirvâna Buddhism was established in the island of Ceylon. In the 439th year of Parinirvâna the Tripitaka was committed to writing in Ceylon, that was the 217th year of the establishment of Buddhism in the island. The Saddharmaratnâkara mentions an incident which shows that there was communication between India and Ceylon during the period that King Sri Harsha reigned in Northern India. During his reign there came into existence a new sect of Buddhist Bhikkhus called the "Nîlapaṭadhara". The King inquired about them and found that they were heretics, and he had their sectarian books burnt. The Padmapurâṇa speaks of the prachchanna bauddhas and the nîlapaṭadhara Buddhists.

Then Saddharmaratnâkara gives a list of names of Bhikkhu scholars who flourished in Ceylon since Buddhaghosa. They are Buddhadatta, Dharmapâla, Jotipâla, Kshema, Dharmasri, Nanda, Ananda, Anuruddha, Upatissa, Buddharakshita, Moggallâna, Sâriputra, Sanghamkhshita, Sumangala, Vâgisvara, Dharmakirti, Nâgaswara, Ananda, Vedeha, Buddhapriya, Anavamadarsi, Slokasiddhârtha, Sâhitya Vilgammula, Anuruddha, Dîpamkara, Mayurapâda, Sâhityadharmasena, and it gives also the names of lay scholars; they are: Surapâda, Dharmakirtipâda, Dhîranâgapâla, Râjamuṭâri, Kavirâjasekhara, Guruludemi, Agganacakravarti Parakramapandita and Agrapandita.

'Whoso hath faith in the Tathagata
Unwavering and fixed, whose life is good,
Praised by the Ariyans and dear to them:
Whoso is likewise loyal to the Order,
And looks straight forth—he is not poor' they say,
'Not lived in vain the life of such a man.'

Samyutta Nikaya.

MODERN SCIENCE AND BUDDHISM

By Leslie Perera

Wisdom born of concentration with virtue as its foundation,—such was the perfect wisdom of the Buddha.

His was not the ordinary intellect of a brilliant scholar who has specialised in some particular branch of learning and knows that subject and that subject only but he was master of original thought that springs from an original mind and makes one a specialist in every subject and so enables one to see with the mind's eye what bearing such knowledge has on one's own life and on the lives of others.

Real knowledge cannot be put in a paper bag. It reproduces itself, it increases without any marked effort on the part of the person who possesses the Real Mind, and that Real Mind from which Real Knowledge emanates must always have Virtue (*Sīla*) as its foundation.

With such a foundation the Buddha was not attracted by his immediate environment, and so was able to throw his whole mind into perfect concentration (*Samādhi*), which resulted, among other things, in his realising that everything was "Anicca", i.e., impermanent, transient, subject to change.

Modern science is just beginning to feel its way through the Truth and wealth of knowledge which lies behind that word "Anicca".

To Sir Jagadish Bose is due all honour for his excellent work in demonstrating to the world that everything is a mass of vibrations.

Two thousand five hundred years ago, in His very first sermon, Lord Buddha, the Peerless Scientist of the World, said:

* Yan kinci samudayn dhammā
Sabbaṁ tan nirodha dhammā

* "*Whatsoever is subject to origination is subject to cessation also*".

Again in the Dhammapada we read:

Sabbe sankhārā aniccā'ti
Yadā paññāya passati,
Atha nibbindatī dukkhe
Esa maggo visuddhiyā

* "*'All conditioned things are transient'—when one comprehends this Truth by one's own wisdom, then does one get appalled at this misery (i.e., the Body and Mind): this is the path of Purity.*"

Finally addressing the Brethren on the day of the great Disease, Lord Buddha, the Light of the Universe, exhorted them, saying:

Handa dāni Bhikkhave āmantayāmi vo;
Vayadhammā sankhārā, appamādena sampādetha.

"Behold, O Disciples, I exhort you. Subject to change are all component things.

"Strive on with diligence".

These were the last words of the Omniscient One.

And yet the West never heeded those words.

Today realisation is slowly but surely dawning on people who must one day accept what they once rejected.

* * * *

To Lord Rutherford goes the credit of taking the world one step further towards that realization.

At the Cavendish laboratory, painstaking scientists succeeded in splitting the Atom—the smallest particle of matter that could exist in its free state—and what was the result?—a central nucleus of positive electricity called a proton, around which was a cloud of negative electricity called electrons, and yet the whole thing was nothing but a wave structure vibrating at a tremendous force.

Thus far has Science been able to demonstrate practically to a part of the hemisphere the proof of a two thousand year old statement. What bearing will this experiment have on the minds of those people?

It has been clearly shown that the fundamental structure of matter is nothing but a mass of vibrations.

The forces of science are too feeble yet to pull out a proton from an atom of mercury and obtain an atom of gold. But the transciency and impermanence of the radio active elements that are slowly disappearing and have not completely disappeared because they are continually being made from uranium and thorium have opened up a vast field for research, which, as time goes on, will surely revolutionise the scientific world.

One never notices the changes that take place in these radio active substances any more than one can notice the changes that take place at every moment in human beings, animals or trees. These changes are only detected at various intervals of time as physical manifestations. But these changes occur at every moment of life.

The Orientals not only *know* this theory of vibrations but seem to have *mastered* the science and known the exact frequencies or combination of frequencies that fundamentally went to make up an object, person, or influence.

Just as our systems of architecture and engineering can never be mastered by the Western Mind, and just as the Westerner with all his modern appliances and calculations cannot so much as analyse the mortar of the bricklayer used in days gone by, just so does the Westerner stumble and refuse to give thought to this stupendous system of Science. But truth is always plain to those who care to seek it.

Certain singers with powerful voices are able to crack a glass, and an army marching over a bridge will get out of step for fear of breaking up the whole structure.

* * * *

It would be difficult to convince a people who refuse to believe, unless

they see for themselves the fact demonstrated and proved under a microscope so to speak, but let it be remembered that it took over two thousand years for Western Science to realise the truth of just one aspect of the word "Anicca". How long it will take for the realisation of the whole truth we cannot say, but the modern Westerner with his spirit of inquiry will surely realise the truth before long.

The strides that science has made in recent years have been rapid. It remains to be seen whether science will succeed in unravelling the whole meaning of the word "Anicca" in years to come, and whether science will get to the elementary constituents of the body.

If that is made possible then the world will be richer in that there will be material proof of the truth of the word "Anatta" *i.e.*, Unreality, Soullessness. But will science take us so far? I personally fail to see evidence of such a happening.

The laboratory has taken and will continue to take us nearer and nearer the truth; but the realisation of the whole truth can only be brought about by Mind Culture. Should the Westerners, taking the data already available in the Laboratory, apply themselves in a right minded effort towards attaining that supreme state of enlightenment that Buddhists strive for, the world would be the richer for it, both materially and spiritually.

Gone would be sinful desire, sharp practices, cut-throat competition and petty jealousies that lead to inhuman warfare and result in callous destruction. In their place would rise a modern utopia where all would see the truth of "Anicca" and "Anatta" and with it would dawn the full realisation of the truth of the Word of the Buddha, the doctrine of Reason, which some call a religion, others a philosophy and yet others a study in Metaphysics, but which is nothing but just knowing things as they really are.

*"Transient, alas! are all component things,
Subject are they to birth,—and then decay;
Having gained birth to death the life-flux swings;—
Bliss truly dawns when unrest dies away."

* All quotations marked by the asterisk are from the works of the Ven'ble Nārada Mahā Therapāda.

'Herein, housefather, the Ariyan disciple well and thoroughly attends to the arising-by-way-of-course, thus: This being, that is. By the arising of this, that arises. This not being, that is not. By the ceasing of this, that ceases. Thus conditioned by ignorance, activities come to pass."

Sanyutta Nikaya.

IMPERMANENCE

(Selected)

(Continued from the February number of the M. B. Journal).

The world has so radically lost religion, that people do not now know that there is for them an after-death state, and so they surrender themselves, after the manner of the beasts of the wilds, to the care of this mortal life only. The result of that is that the primitive practice in the animal kingdom, *viz.*, the struggle of kind against kind has reincarnated among human kind in the struggle of class against class, men have indeed so far fallen back into the primitive state, that they do not wish to hear even of a religion that has as its object the overcoming of the original condition.

True, indeed, it is that religions have done their share towards the killing of the religion, in as much as they, instead of appealing to reason, have demanded blind faith and under the cloak of this faith have expected of man the maddest things till finally it went so far that this unreason became unbreakable even to the ordinary thinker. The result of this, however, was not merely the repeal of a system that was contrary to reason,—which would have been quite justifiable,—but at the same time the throwing overboard *the* religion itself, and with it the original truth that death does not essentially affect our being. Through this conduct every care for the hereafter was set aside, and the road made free for the most unbridled egoism. The present fleeting state of existence became to each individual the sum total of being and its products the highest gifts. Therefore it stands to reason that these supposed highest goods were exploited, and thus an untamed love of pleasure became the ruling factor of each individual, which simultaneously smothered every regard for the common weal. A citizen of a civilization of such individual members is then, needless to say, not a hard block difficult of attack from without, but an atomised sand-heap.

Is there then no dam against this tidalwave of selfishness? Up to now there is none. But one might be created if it be made possible to bring back to mankind *the religion*, that is to say, the religion of reason, a religion, in short, which would show forth the essence of a religious consciousness in a brilliant sanctity, not resting on the basis of blind faith, but being the outflowing of correct working reason. Then the irreligious man of the future would not be designated as unbelieving but as unreasoning.

Such a religion is the Doctrine of the Buddha. It explains the religious consciousness in a tangible way; we are not the perishable beings of time, who consider every day, not given to sense enjoyment, as lost, children of the moment who live only for the gratification of desire, but, on the contrary are in our innermost nature, beings beyond time and space finding bliss within our own hearts.

But the doctrine of the Buddha will meet with opposition in the western world especially by that science that is too weak to steer out of the lagoons of every day life into the ocean of unlimited reality, in order to find the island where death has ceased to be.

Still there are people who, with open heart and open mind, seek just that which the Buddha Dharma offers. These know there is a deathless island and they will undertake to reach it and accomplish their undertaking.

HOW THE MASTER KEPT WATCH OVER THE WORLD

By BHIKKHU METTEYYA.

Throughout both day and night, the Lord Buddha keeps continued watch over the world, even as a one-eyed man carefully guards his eye, as a father guards his only son, or as the *cāmarī* deer guards its tail.

Now, one night, five hundred Brethren residing in Jetavana, thought lustful thoughts; and the Master surveying the pleasance with His divine eye, beheld those Brethren, even like robbers who had found their way into the palace of a Universal Monarch.

It was about the close of the middle watch of the night, and the Master opened His fragrant cell, summoned the Venerable Ānanda and bade him assemble the Brethren and prepare a seat for Him at the door of the fragrant cell.

The Venerable Ānanda did as he was bidden and informed the Master that it was done. Then the Blessed One sat down on the seat prepared for Him, addressed the Brethren collectively and preached on the Path of Purity, saying that there was no such thing as secrecy in wrongdoing.

And before dawn, those five-hundred Brethren who thought lustful thoughts became Arahants.

HOW REBIRTH TAKES PLACE

By Latvian Buddhist High Priest, the Right Reverend *Vagindra Mantramitra*, and his disciple, the Rev. *Ananda Maitreya*.

True Buddhists hope with all their hearts to see established on earth a family of nations living at peace one with another and united in the fight against ignorance, cruelty, sickness and poverty. But Buddhism teaches also that good and evil are inevitable and that good can spring from evil. The suffering of sentient beings can stir the conscience of humanity and evoke charity and sacrifices from the great and wise Bodhisatvas-Mahasatvas. Bodhisatvas, friends of the world, are highly enlightened saintly Buddhists vowed to the service of the living beings as a whole and their presence in this sorrowful world is most fruitful and heartening.

The wheel of life or *Samsara* revolves like the wheel in the pulley of a well resulting in births in manifold wombs. This *Samsara* or cycle of births and deaths which forms the course of the transmigrating consciousness, is a big ocean, the origin of which cannot be traced. In fact, Lord Buddha Gautama said: "The pilgrimage of beings (Samsara), my disciples, has its beginning in eternity".

Every one of us has passed through crores of births, changing the body every time. Very often the palingenesis is working in the way explained by a Hindu sacred text as follows:

"She who was in one incarnation his mother becomes his wife in a later one, and *vice-versa*, he who was his father is born again as his son and the son as father."

With each fresh incarnation we are doing what we had been doing thousands of times before in our previous lives, but very often we go with the false notion that we are doing fresh acts. Conformably to their *karma* or actions, men very often reincarnate as animals, bulls, cows, dogs, cats, tigers, snakes and so on and so forth. Not seldom whatever a man thinketh on at the time of death, that form does he take in his next incarnation.

Acts mature and yield their fruit. The pleasures and pains of our future lives will be cast by our thoughts, desires and acts of our present life and our previous lives. The previous indulgence in desires of attachment, hatred, etc., creates the desires of attachment, hatred, etc., of this moment by the principle of affirmative and negative inseparable connection. What, say, Hitler, Stalin, or Mussolini enjoy now is nothing but the fulfilment of their past desires. Their success is not due merely to their present cleverness,

but is the inevitable outcome of their past incarnations.

Generally speaking sentient beings appear and disappear like bubbles in water. And all living beings share the same fate. They act, enjoy their fruit or suffer. All sentient beings are tossed to and fro in the whirlpool of life and death, in the sea of conditioned existence—Samsāra, the only escape being the eternal Nirvana.

Enemies of Buddhism often say: "I do not believe in reincarnation or palingenesis, because I do not remember my former lives." To these people the following must be addressed:

Just as a new-born child is unable to recollect sensations, so it is quite natural that the mind is often deprived of the power of recollecting some sensations. But it can be easily established that the new-born child is endowed with desire, anger and anxiety (the child's suckling, crying, etc.). Thus the first consciousness (Vijñāna) of a child does not result from the body but it is a continuation of the consciousness of death in the last body which died. The feelings of attachment, etc., in a new-born child are the results of the experience in previous births. Thereby the previous birth is established.

The consciousness at the moment of death is endowed with the power to be the efficient cause of the consciousness of the next moment, because it possesses the qualities of passion, desire, etc.

One of the greatest Indian Buddhist scholars, Shāntarakshita, known in Tibet under the name of Acharya Bodhisatva (705-762 C.E.), says in *Tattvasangraha*, a Buddhist text:

"Because the chain of the consciousness which is being destroyed every moment is one and continuous, the consciousnesses of different moments in the same chain are connected as cause and effect. In the previous and subsequent births also the same chain of consciousness continues. But the chains of consciousnesses in dissimilar bodies like those of a cow and a horse are not so connected, because the chains are dissimilar."

Buddhism holds that consciousness is not connected with the sense-organs or with external objects, for even without these, consciousness or vijñāna is possible. So even in the unconscious state the Buddhists admit the presence of consciousness. The presence of consciousness in the foetus is also admitted.

The body as we see is becoming different every moment, the previous consciousness at death produces in the next moment another consciousness in a different body, and the consciousness is the only connecting link between the dead and the new-born bodies. These two different consciousnesses are connected with one another as cause and effect, or just as the consciousness of the present moment is the result of the consciousness of the previous moment.

Shāntaraksita says in his celebrated *Tatvasangraha*:

> "If consciousness be capable of producing another consciousness in the same body why cannot it produce the same after death in another body, be it the body of a god, a man or an animal?"

By long confinement in the womb many faculties of the mind are benumbed and the memory is scattered. When a body is destroyed, the consciousness which is not dependent on the body can exist by its own inherent power. And since the consciousness can exist even without the help of a body, it is not difficult to maintain that the consciousness passes on to another body when the present body dies, and imitates in the same way the previous chain of consciousness.

Buddhism can claim a brilliant record of having served the cause of human knowledge and can take pride in its scholars having been the teachers of the world at all time. All nations owe an obligation to the Buddhist civilization in a greater or less degree. But the research in the domain of palingenesis will always remain the best of all contributions of Buddhist science.

Buddhism can safely be called the heart of all religions or the most scientific and universal religion. It teaches that the creators of the universe are persons who create according to their good or bad actions done in the previous births. Good and evil, hells and heavens, are inevitable. But the deepest teaching in Buddhist philosophy has it that every external object is the reflection of our own consciousness. When a man is born, this world comes into being along with him, and when he dies it disappears with him. When the man reincarnates this world comes again into being, and so on and so forth. The image called up by a word is only a reflection of our mind in the form of an object which does not really exist; so external objects have no real existence of their own except in our mind.

'Herein, Nandiya, the Ariyan disciple is blessed with unwavering loyalty to the Buddha. He is content with the unwavering loyalty to the Buddha, but makes no further effort, either to get seclusion by day or meditation by night. As he thus dwells remiss he has no delight. Without delight in a thing there is no zest. Zest lacking, there is no calm. Without calm one dwells in discomfort. In him who dwells in discomfort the mind is tranquillized. In the mind that is not tranquillized the teaching do not show clear. Owing to the teachings being obscure to him he is reckoned one who dwells remiss.'

Sanyutta Nikaya.

IS INDIA PROGRESSING CULTURALLY?

By J. M. Ganguli, M.Sc., L.L.B.

Has India been progressing culturally since the British era began?

If that question were posed before the modern educated Indians most of them would perhaps readily answer in the affirmative with an evident sense of satisfaction at their own educational progress and culture. Their university accomplishments, their elevated standard of living, their refined deportment and manners as they suppose them to be, their knowledge of English and their aquaintance with world affairs as are gathered from daily newspapers, their sense of art as they have learnt to conceive, etc., as also the material and recreational amenities of modern life which charm them—all these give added confidence in their estimate of the self and of the progress of the time in which they are living. And since these are generally supposed to constitute culture, as understood in modern times, they cannot be said to be without justification in their view-point.

But there are other aspects of this modern cultured life, which provoke reflections and even at times doubt in one's sanguineness in the common acceptance of values of life, which are taken to form the index to human progress. At such moments the remembrance of things and conditions in the days gone by, as also the picture of the life and living, even to-day, in places and in society not much affected by modern influences come themselves to mind, holding out a contrast, which only increases doubt and uneasiness in one's mind as to which way one is proceedig in self-culture and advancement. We read of the time when art, literature and philosophy reached such heights of glory and wonder as to attract walking pilgrims from beyond the Himalayas in defiance of all physical, communicational and other difficulties and to leave an imperishable inspiring heritage for all time to come, but when people cared not to put locks on their safes and doors not because of police vigilance but because people thought it sinful to steal. But we look round to-day and find a brother unbelieving a brother, a father not trusting his purse to his college-going son, and inside the house each member locking his boxes and keeping the keys away. We read of days when women, who were capable of holding discourses on shastras, tried to follow the ideals of virtue and gave mighty examples of self-control, devotion and chastity,—women who out of the depth of their abiding love, sympathy and sentiment for a blind husband blindfolded themselves in order not to see the light

of which the unfortunate husband was deprived. We see to-day women having elementary education disowning moral principles and affirming it a weakness to respect religious taboos or to remain tagged for life to a husband, who has lost his charms.

Days have gone when wise people pondered deeply over the purpose and significance of life and sat in meditation in undisturbed loneliness regardless of the flight of time; but the civilised man of to-day dreads loneliness, is incapable of steady meditation, and to escape from the company of his own inner self he keeps himself ever busy with this thing or that, reading a novel or a newspaper, toileting his face or listening to a garrulous friend, watching an unedifying, indecent film show or a boxing contest, or dosing in his room by the side of his radio. He is ever restless. He is usually asleep, lying senseless on a sweat-spoiled bed in a dark, closed room, when the dawn breaks and the most inspiring moments of the day pass, when the ancients looked eastward, meditating or reciting the holy mantras and when the uncultured man of even to-day out in the villages are instinctively awake to appreciate the morning glory. As he sluggishly wakes he does not go for a thorough wash and bath, which are so good both for the body and the mind, nor for a moment's prayerful reflection on the Living Reality underneath unreal matter, but he frets for food and tea, and thereafter he must have the newspaper to read where silly people are quarreling and fighting for land and earth, where a *gentleman* has cheated or stolen, or where a society woman has sought romance out of wed-lock, or where a railway train has derailed and crashed, and to look admiringly in that newspaper the display of art as pictured in the obscene cinema advertisements.

Thus the cultured man begins another fresh day of his divine human life. Then he breakfasts, swallowing things, which are generally not hygienic, nor suitable to the place, climate, and season, nor agreeable to his own constitution, but because other people take them and because they seem to taste well, and which are not cooked and prepared by the careful and loving hands of his mother, wife, sister or daughter, but by the dirty though perhaps outwardly clean, and callous professional cooks. An unbeliever in everything that requires deep thinking he does not believe that the character, the feeling and the loving and sympathetic touch of the person preparing the food give valuable *sattvic* qualities to it. After the breakfast he dresses in the most unhealthy manner and then goes out for earning the means for a high standard of living, for which purpose he spends the whole day in doing dry, unimaginative routine work, demeans his mind and his manhood by ever thinking of pleasing and flattering his boss or his customer, or else he applies his wit and cleverness to find out how to make the asset and the possessions in his hand double,

four times and more by dishonest speculation or by tempting and befooling others, by tickling their weaknesses and exciting their impulses, or if he is a teacher in a school or a college he does duty by the clock delivering not any stirring message based on personal realisation or a deeply and independently thought-out interpretation to his students, as the great *gurus* of old did, but merely dull and lifeless meanings and explanations of texts, which he has obtained from some mere annotators.

The evening and night he spends no better. The glories of sunset and twilight he seldom studies undisturbed and enjoys. The deep stillness of advanced night never banishes sleep from his eyes nor rakes up his innermost sensibilities to the mighty significance of mysterious Nature. He talks; he sits *dummy* at a card-table, he walks and smokes with a bunch of friends of the same mentality; he discusses the common place politics; reads, if at all, pictorial magazines or *popular* novels; and then falls flat on the bed and snores, unconscious of the message from the stars, untouched in his closed room by the cool, inspiring breeze of the midnight, and unemotioned by the impressive sight of a sleepy though boastful human world lying helpless and motionless when every atom in the universe was active and wakeful and functioning for the realisation of a great ultimate object, the mysteries of which revealed themselves to the wide-awake contemplative yogic thinker.

That is the very general picture of cultured life, and that is the high standard of living that one is ever anxious to have, regardless of the time, energy, sacrifice of principles and even the commission of sin, dishonesty and injustice to others, which the attainment of such life may require. The picture is being embelished day by day with advancing modernisation by more colours, which blend well with those already existing, which have been briefly described above. People are looking at it with pride and satisfaction, and are even calculating their own contribution to it.

Those who take stock of India's cultural progress in recent times ought to reflect on the above and should remember that the real culture of a people is truly represented, not otherwise, but by their life, living and thinking. What do the life, living and thinking of the cultured, modernised and reformed people of India indicate to-day?

To that question I invite the attention of all thinking men and women.

SELECTIONS FROM BUDDHIST STORIES

By Eugene Watson Burlingame

These stories are of importance in as much as they give us considerable insight into the lives of the people of that age. But greater than this is the benefit we receive from them by learning the methods that the Holy One employed in training the numerous samaneras and lay pupils who came to Him, each one of whom He instructed by a method specially suited to the character and past experiences of that particular individual.

Thus we read that the son of a goldsmith once became the chela of the Elder Sariputta, who directed him to meditate on the impurities of the body, for he wished him to overcome his lower nature. This course, however, proved an unfortunate failure.

Thereupon the Elder took his ward to the Enlightened One, and He, by the help of His divine eye, immediately understood the situation. He saw that this youth had for many lives been born in the family of the same goldsmith and he had during the span of all these many lives been accustomed to produce articles of beauty, therefore on these lines alone must he now develop.

Accordingly the Lord created a golden lotus. This he gave to the young monk with instruction to sit before it and meditate. This proved a great success. The young aspirant soon developed the four trances. But the Lord Buddha wished him to reach full realization, for which reason He caused the lotus to wither. Seeing this the youth realised the impermanence of all things existing and reached the highest stage.

But these legends go farther. They show the result of Karma, which result is sometimes slow in coming. Both evil deeds and good are weighed in the balance, bringing retribution to one and fair reward to the other.

Thus we read,—One Kotuhalaka became a cast-away seven lives in succession, because he cast away his own child. This man lived at a time when there was a severe famine in the land where he lived. Being reduced to extremes he decided to emigrate to another part—Kosambi—and there earn a living. The road thither was long and weary and the travellers exhausted by privation. The father in his despair decided to abandon the child in order to lighten the burden. He therefore placed him on a leafy spot under a tree while the mother was walking some steps in advance of him and the infant whom he was carrying. But mother love outweighs all the pangs of suffering and when the poor mother saw her husband's empty

arms, she knew what had been done. Her sorrow and her entreaties were too strong for the heartless father, and he returned to deliver the child to the motherheart. As they wandered on they came to the house of a pious herdsman, in whose house a Pacceka Buddha daily took his meal. Seeing the strangers, he enquired of them whence they came and what had brought them hither. They related their tale and he granted them hospitality. So after serving the Pacceka Buddha, he invited the strangers to a copious meal of which Kotuhalaka partook to a greater extent than was good for him.

Having served all his guests, the householder sat down to his repast. Under his chair lay a mother dog, who received her regular morsels from his hand. Kotuhalaka seeing this, envied the creature and considered his state a lucky one indeed.

That night Kotuhalaka died from the effect of overeating. He was reborn as the pup of the female dog, whose fate he had coveted.

The wife remained with her child in the house of the herdsman and served in consecration to her departed husband.

Now as the dog grew up he accompanied the herdsman on his visits to the Pacceka Buddha, and so faithful was he and so devoted to the Holy One, that his master could send him to invite the Pacceka Buddha to his house whenever he himself was prevented from going. These things went on for a good while till, in the fulness of time, the Pacceka Buddha ascended to the height before the eyes of the herdsman and his dog. The latter overcome by grief, resorted to woeful wailing and barking to express his sorrow, and then died of a broken heart. And when he died he was born in one of the heavens.

Having dwelt there for some time he returned to earth and became the son of a courtesan of Kosambi. This evil woman did not desire a male child and had her maid to cast him into a dust heap.

But neither crows nor dogs dared touch his body, because he had loved the Pacceka Buddha.

As it so happened a man came by who saw the infant and took him.

Going home with the foundling, the man met the King's treasurer, who upon inquiry, was told that this lucky child would some day be the principal treasurer.

The treasurer took this as a lucky omen and adopted the child. But shortly after, his wife gave birth to a male child, and now the man's heart turned against the child of his adoption. Evil took hold of him and he wished to have the child killed. He therefore instructed a slavewoman to take the child to the cowshed, place him on the threshold where the cows would pass and let them trample him to death. But the bull, coming first, saw the infant, enclosed him with his four feet and would not let the cows pass by. The caretaker of the cows, seeing this, took up the infant and carried him home.

But the treasurer bought the child back from the cowherd, and this time instructed the slavewoman to place

him in the track of some ox-cart-wheels, where he would be crushed to death. But when the oxen saw the infant on the road, they refused to move. The carter, investigating, saw the child and took him home.

Once more the boy was brought back to the treasurer, and this time he was placed on the bushes of a road that led to the cremation ground, which road was frequented by wild dogs and demons. But once more the child's good Karma prevailed.

A goatherd passed by with his flock. He missed a shegoat, sought her and found her on her knees giving her milk to the deserted infant. He did as others had done before him, he took the child and carried him home.

Once more he was restored to the evil treasurer and this time cast down an abyss. But he fell not to the ground, but into a bamboo thicket. That very day the leader of the reed-makers came, accompanied by his son, to chop that thicket down. As the trees began to shake the child cried out. Attracted by the sound, the man climbed up, and rescued the child.

Once more the treasurer heard of the event and again claimed the child.

The boy lived and grew to manhood ; Ghosaka was his name. Still the wicked foster father planned his ruin.

He now sent a bribe to a potter telling him to do away with the boy who would come to him with a letter on the morrow.

Accordingly he sent Ghosaka with a letter saying, that this was the one on whom the deed was to be committed.

On the road thither Ghosaka met his fosterbrother playing marbles who ran to him and said, "I have lost a big stake, win it back for me, you are clever at marbles."

Ghosaka hesitated on account of the letter, but the younger boy relieved him of the duty and carried the letter himself, but unfortunately met the fate that had been meted out for the elder boy.

When the treasurer found out this mistake he was half mad with grief and rage. Still he swore to compass Ghosaka.

He now sent the youth to a village inspector with a letter that ordered his destruction. The letter was fastened to his garment.

On the road to his destination, he stepped in at the house of a friend of his fosterfather's, who was likewise a treasurer. He was received with great cordiality by the treasurer himself and by his wife.

These people had a daughter, a young lady of rare beauty, whom they shielded very carefully.

This young lady had been the wife of Ghosaka in a former birth and her old enchantment for him returned. She made many enquiries about him of her maid and succeeded in getting the letter while Ghosaka was asleep.

Her feminine wit did not fail her. She changed the letter from a death-warrant to one of life, the result of which was that she was his bride within the course of a few days.

The fosterfather was beyond himself with rage, when the news of all that had occurred was brought to him. He went in person to Ghosaka's house to avenge himself. But he had a daughter-in-law who outwitted him again, meanwhile his health was broken and ere long he died, leaving his hated foster son heir not only to his wealth but now vacated post as King's treasurer as well.

Thus Karma had done its work. The man who had cast away his own son, became a cast-away seven times. But good too prevailed. He who as a faithful dog had served the Pacceka Buddha had thereby gained great merit, which saw its fruition.

'Monks, there is one condition which, if cultivated and made much of, is of great fruit, of great profit. What is that one condition? It is concentration on in-breathing and out-breathing. And how cultivated, monks, how made much of, in concentration on in-breathing and out-breathing of great fruit, of great profit?

Monks, under this rule, a monk who goes to a forest or the foot of a tree or a lonely place, sits down cross-legged, holding the body straight. Setting mindfulness in front of him, he breathes in mindfully and mindfully breathes out. As he draws in a long breath he knows: A long breath I draw in. As he draws in a short breath he knows: A short breath I draw in. As he breathes out a short breath he knows: I breath out a short breath.

Thus he makes up his mind (repeating): "I shall breath in, feeling it go through the whole body. Feeling it go through the whole body, I shall breathe out. Calming down the bodily aggregate I shall breathe in. Calming down the bodily aggregate I shall breathe out."

Thus he makes up his mind (repeating): "Feeling the thrill of zeal I shall breathe in. Feeling the thrill of zeal I shall breathe out. Feeling the sense of ease I shall breathe in. Feeling the sense of ease I shall breathe out."

He makes up his mind (repeating): "Aware of all mental factors I shall breathe in. Aware of all mental factors I shall breathe out. Aware of mind I shall breathe in. Aware of mind I shall breathe out."

He makes up his mind (repeating): "Gladdening my mind I shall breathe in. Gladdening my mind I shall breathe out. Composing my mind I shall breathe in. Composing my mind I shall breathe out. Detaching my mind I shall breathe in. Detaching my mind I shall breathe out."

He makes up his mind (repeating): "Contemplating impermanence I shall breathe in. Contemplating impermanence I shall breathe out. Contemplating dispassion I shall breathe in. Contemplating dispassion I shall breathe out. Contemplating cessation I shall breathe in. Contemplating cessation I shall breathe out. Contemplating renunciation I shall breathe in. Contemplating renunciation I shall breathe out."

Thus cultivated, monks, thus made much of, the concentration on in-breathing and out-breathing is of great fruit, of great profit.

Sanyutta Nikaya.

AN OPEN LETTER TO THE EDITOR OF THE AMRITA BAZAR PATRIKA

[This letter was sent for publication in the "Amrita Bazar Patrika", but was returned by the Editor for reasons best known to him—Ed. Maha Bodhi.]

By T. Vimalananda, M.A.

Our attention has been drawn to an Editorial of the Amrita Bazar Patrika, a widely read Indian daily, which dealt with the significance of the Holi Festival. It seems, the Editorial was by one who was moved by religious fanaticism rather than reason and judgment. While describing the jubilant attitude of the Hindus on the occasion of the Holi Festival, the Editor made Buddhism a target of attack as the following extract from his article will show:—

> "The Holi festival of modern India, symbolising as it does the joy of youth, both in its human and divine aspects, is not without historical and political background. There was a time in our national life when the super-abundant vital energy, so characteristic of our Aryan ancestors, began to sink under Buddhistic influence, and the joy of life and the creation experienced a decline. This period synchronises with the growth of that morbid spirituality which saw in life but a sorrowful malady and in attempts at escape from life the highest human achievement. It was during this ebb of national life that the Huns, the Sakas and other barbarians overstepped India's borders, destroyed her culture and spread ruin and devastation around. It was on the sacred Falguni Purnima day that Emperor Vickramaditya routed the barbarous foreign hordes and re-established Indian culture in all its pristine glory."

According to the learned Editor, the super-abundant vital energy of Vedic Aryans, with whom he establishes his kinship, was lost under the temporal sway of Buddhism, on account of the latter's morbid spirituality. True the Vedic ancestors of the esteemed Editor, implored the gods for help against their enemies, for victory in battle, for glory, and for riches. They were active, joyful and simple and a warlike people. It may be admitted that in the songs of the Rig Veda the effeminate, ascetic and pessimistic trait of the Indian character is yet conspicuous by its absence. There are, however, other features of early Aryan life and society as reflected in the Vedic Songs, and the Editor surely does not want us to live exactly in the same way as those early ancestors did. Does he want, for instance, that

people should resume performing those Vedic Sacrifices and invite the gods to come in their chariots drawn by horses and partake of the sacrificial cakes, butter and meat and indulge in Soma juice? The Vedic ancestors of the Editor of the Amrita Bazar Patrika used to have the best heifer killed in honour of their guest. Why does he not set an example by doing the same?

May I point out to our learned Editor, it was long before the advent of Buddha that the old Vedic Gods passed away into oblivion. Their significance had almost completely faded away. In fact some of these gods existed just because the priests offered animal sacrifices. It is rather difficult to locate the period in which these pessimistic ideas referred to by our learned Editor crept into the Indian society. It is quite evident from the contemporary literature that the people became tired of this intricate science of sacrifice, which formed the salient and the most dominant feature of Brahmanism. Long before the Buddhist age the spirit of dissension was already rampant. Eastern India was the principal resort of non-Vedic cults and creeds. Elaborate and costly sacrifices performed under priestly supervision could not by their nature satisfy the genuine religious aspiration of all sections of the community and keep them joyous. They grew averse to such ritualistic practices and institutions.

It was long before the advent of Buddha that the leaders of thought doubted the efficacy of sacrifices and various other ceremonies and lost faith in Vedic Gods. The volume of of scepticism and discontent against the prevailing state of things grew till it came to a head about the time of the birth of the Buddha. Thus the spirit of pessimism was already there growing in depth and intensity before Buddha appeared on the scene. The doctrine of Karma and the transmigration of soul, the metaphysical doctrine of Atman had been already developed and taught by the poet-philosophers of the Upanishads.

A favourite theme of the Hindu historians in the past was that Buddhism was solely responsible for asceticism and pessimism, the two leading traits in the character of the Indian people and that those brought about the loss of India's political liberty, which again was due to the loss of martial spirit amongst its people, the cultivation of which had been positively discouraged by the Buddhists.

But this theory is no longer in vogue. Recent researches in the field of Buddhism and archaeological discoveries have made it clear that the pessimistic trait of the Indian character is due to a natural re-action to orthodox Brahmanism, which always encouraged barren and costly rituals.

Did Buddhism truly introduce a *morbid spirituality*? Buddhism is essentially monastic. But Buddha nowhere laid down a code of ethics for its lay adherents as does the Manava Dharma Sastra (The Institutes

of Manu) which contains endless rules and regulations for the total control of human life, which nobody could transgress without risk to his position in society. To-day the whole community is bleeding to death under its pressure. Buddha asked his lay followers to lead a pure and religious life by observing the Five Precepts, viz., abstaining from killing, stealing, wicked love, lying and drink'.

Will the learned Editor of the Amrita Bazar Patrika be gracious enough to enlighten us as to the manner in which Buddhism destroyed the jovial spirit of the Indian masses? The birth of Buddha on the other hand heralded a new epoch in Indian history. Buddha declared that deeds alone make the men. Buddha liberated lower castes of India from the cramping and soulless domination of the higher social groups and gave them the joy and bliss of life.

If Buddhism were pessimistic in nature, it could never have inspired artists and painters. In reality it was in the Buddhist period that the art of India found its truest expression in depicting the religious emotion of the people. Artists saw in the image of Buddha the fountain-spring of great artistic inspiration. If Buddhism were a religion of misery, unhappy gloomy and despairing pessimism, could art have flourished under its banner? To this the emphatic answer is "No". The Buddhist doctrine and Ethics stimulated on one hand the development of a highly organised and powerful society, on the other art and literature flourished as they had never before. Buddhism never stood in the way of social progress. If Buddhism is truly pessimistic, how does the Editor account for the fact that Burma is the happiest country in the world? The works of art are a direct testimony to the vital force and activity of Buddhism.

Buddhism instilled into the decaying life of Hindus a novel feeling and delicacy. The life of Buddha presented to poets and artists a perfect combination of emotion and intellect.

Is the Buddhist Doctrine of Ahimsa (or non-injury) in any way responsible for the present degradation and the degeneration of the Hindu Society? To get our answer to this, let us revert to Asoka, a great votary of the Dhamma, who did so much for the propagation of the Buddhist faith. He believed in the doctrine of absolute, un-conditional right of even the meanest animal to retain the breath of life until such time as it is allocated by nature. It is a fact that he forbade in uncompromising terms the slaughter of animals for sacrificial purposes, or holiday feasts etc., but it does not follow that the sanctity of animal life which he emphasized acted in any way as a bar to the experiences of joy in life. As a virtuous and pious Buddhist who both preached and practised the principles of Buddhism, he could never have sacrificed those principles for the sake of satisfying the palate of a few flesh eaters.

Asoka never interdicted the existing social ceremonies. In the Rock Edict IX Asoka says:—

> "People perform various ceremonies on occasions of sickness, weddings of sons, the weddings of daughters, the birth of children, and the departure on journeys, ... ceremonies may be performed, although they are fruitless . . . . the ceremonies of piety, on the contrary, is not temporal ; if it fails to attain the desired end in this world, it certainly begets endless merit in the next".

Here is a clear and direct testimony to the fact that the Emperor never interfered in the social ceremonies of the people, though he emphasized the ceremonies of piety as the best of ceremonies. He ushered a new era in Indian history. If ever there was a golden age in India and era of peace undisturbed by internecine strife, or by plundering raids from outside, it was during the long and beneficent rule of Asoka.

It was not Buddha, or Buddhism, or the Buddhist monarchs that spoiled the innocent mirth and happiness of the people. It was the Brahmins and the kings and the sovereigns who followed the diverse creeds who were responsible for India's downfall and division of her people into water-tight compartments of castes. Pushyamitra who usurped the Mauryan Throne, at once reintroduced bloody sacrifices. He performed the Asvamedha (horse sacrifice). He brought back dissension into the life of Indian people. He indulged in a savage persecution of Buddhists and burnt their monasteries. Buddhism is the only missionary religion which did not spill a drop of blood to increase its numerical strength in cause of its proselytising activities.

In fact there is a passage in the Buddhist Texts, where Buddha asked his Bhikkhus to refrain from going out on daily rounds of alms on the occasion of the Holi Festival, because people indulged in indiscriminate excesses at the time, but he never interfered in demonstrations of wild mirth characterising such occasions. We do not doubt the antiquity of the Holi Ceremony, but that does not improve its character and certainly this Hindu festival often was a great source of amusement to foreigners visiting the land. However much the learned Editor of the *Amrita Bazar Patrika* may try to admire the spirit of innocence embodied in this festival, who will say that its present form is thoroughly refined? If the Editor visits certain parts of Calcutta himself on the Holi Day, he will be constrained to admit that the excesses of this festivity are of a shocking nature and quite unholy in its character.

The beneficent influence of Buddhism as a moral factor is undoubted. Its famous prohibition *Thou shall not destroy life* which is the first of the Five Great Precepts of Buddhism has silently operated upon and softened the mind of the

Indian masses. Buddha and Buddhists rulers never depricated the harmless and in-offensive festivals of the masses, neither were they slack in defending their country against warlike invaders. We may here mention that it was a Hindu King Ambhi of Taxila, who invited Alexander and led him through the Khyber Pass. It is unwarranted on the part of the Editor to indulge in cheap platitudes which not only are without any historical foundation but which throw dirt on the face of the noblest hero of mankind.

The writer has thought it his duty to point out above some of the absurd theories and speculations with which the *Amrita Bazar Patrika* Editorial bristles. There are many serious mistakes on chronology and other historical errors in the article, which show that the author of the Editorial has not read a page of Indian history.

WHO IS SIVA?

By The Ven. Pandit W. Sorata Thera,

Vice-Principal of Vidyodaya Pirivena, Colombo.

The southern part of Sri Lanka is supposed even by some Sinhalese Buddhists to have been protected by Kartikeya, who is said to reside at Kataragama. According to Hindu mythology, this god is a son of Siva and the chief commander of the army of the gods. Many Dravidians from India and Northern and Eastern Ceylon as well as many Sinhalese Buddhists, who, in their difficulties, have vowed to offer some valuable thing to this god, if he saved them from their difficulties or helped them to fulfil their hopes, journey annually to Kataragama in order to pay homage and to give the promised votive offerings to him. This practice of paying respect to Kartikeya among the Sinhalese Buddhists is the result of close and incessant association with their neighbours—the Dravidians. During the month of Āṣhādha (June-July) the residents along the roads leading to Kataragama hear the deep "Harō-Harâ" voice of the Dravidians who go on pilgrimage to Kataragama. For centuries past many Sinhalese Buddhists eagerly and earnestly expected help from this god of Kataragama. These Buddhists —the Kartikeya-worshippers—therefore, come in touch with Siva through his son, for since they honour the son, they wish to know about the father.

Since my arrival in Calcutta last November, I have witnessed three Hindu religious festivals, *viz.*: Sarasvati Pūja, Siva Pūja and Holi festival. Of these the second one was not so splendidly performed as the other two. This Puja is intended to pay homage to Siva,—the last of the triad of the Hindu divinity. I was told by a Hindu scholar that there

is no special rite performed on that day and that the people of Bengal express their homage by making the Siva-day a day of fasting. My friend further told me that many people in Bengal do not take much interest in this festival, for, inspite of the religious law they take sufficient food on that day and that only the women observe this law strictly. I wondered why the Hindus, who are so zealous of their religion, take less interest in this Pūja, while they so splendidly and merrily perform the Pūja to Sarasvati, the goddess of learning and the Holi festival which is being annually held, in commemoration of one of Kriṣṇa's amusing acts. What is the reason for this? After going deep into the matter I have come to the conclusion that Siva is not originally an Aryan Vedic god.

When the Aryans conquered India this god Siva was already in the land and there worshipped by the primitive races. The conquerors, being in the minority, took every possible means of pleasing the conquered, so that they might maintain their power over the aborigines of the land. They gave them freedom to worship and believe in their own way. Still these people were so strong and powerful that the Aryans were forced to adopt some of their primitive gods and habits. But though they accepted the gods of the aborigines as Vedic gods, they respected them less. This unwillingness is seen even to-day among the descendants of our forefathers, the Aryans. This, in my opinion, is the reason why Siva-worship is not so grand as that of other gods in this part of India.

Let us now see what shows the primitive origin of this god.

It must be borne in mind that many of the gods, including Siva, were created by man, when he was in his primitive state. It is admitted by modern historians that before man was civilised he lived in forests like wild beasts. He had many enemies with whom he led a cat and dog life. His fear was greater than his strength. In this state it occurred to him that he must have an invisible force to protect him against dangers. So he created a god in his own mind. This was not entirely useless for it gave him new power and courage in offence and defence against his foes. Armed inwardly with this idea of a protector, he went to fight his enemies and was victorious. Thus the fear of the primitive savage gave birth to an invisible protector. Having thus created a protector, he formed his image according to his own figure and decorated it after the fashion of his own dress and ornaments, so that he could pay homage to his benefactor. Still in order to show the power and greatness of his god he endowed him with more eyes, faces and hands. In this way uncivilised primitive people created various gods, who are being worshipped even to-day, not only by the unlearned but by highly civilised and learned people as well.

Was then Siva also created in this way? To this question my answer is none other than 'yes'. The dress of Siva shows that he was created by wild people in tropical regions.

As a student of Sanskrit I wish to say that one of my favourite parts of Kalidasa's poems is the fifth chapter of Kumarasambhava in which there is an interesting dialogue between Siva and Umā. After the death of Kamadeva, the god of love, caused by the fire that came forth from the eye on the forehead of Siva, who was provoked by Kamadeva, Umā, longing to marry Siva, the great god, went notwithstanding the advice of her parents to a secluded grove and became an austere ascetic and there underwent great penance in order to please Siva, so that she could fulfil her desire of marrying him. In course of time Siva was pleased with her self-torture and made up to her in the guise of a hermit. After he had been welcomed by the serving maid of Umā, he begged the favour of her telling him the reason of her mistress' severe penance. The servant maid told him to which the hermit replied that on account of the bad state of Siva, he advised Umā not to love that god. At the same time Kalidasa makes the hermit give us a plastic picture of Siva who wears the skin of an elephant dotted with blood drops, encircles his hands with venomous snakes, smears his breast with funeral ashes, rides upon an old bull and possesses nothing and whose birth is known to none.

The Bhagavat Purana also describes Siva as 'an impure and proud demolisher of rites, as roaming about in cemeteries attended by hosts of ghosts and spirits, as like a mad man, naked with dishevelled hair, as laughing and weeping, smeared with ashes from funeral pyres, wearing a garland of dead men's skulls, pretending to be Siva 'auspicious' but being in reality Asiva 'inauspicious', insane and lord of Bhūtas'.*

In addition to these we have another picture of Siva in a Sinhalese poem named the Buduguṇa-Alaṅkara.

While Brahmā and Viṣṇu, the other two gods of the Hindu Trinity, are decorated with rich garments and ornaments, this Siva alone is naked or sometimes wears the skin of an elephant or of a tiger. What is the reason for this difference? In my opinion the former two gods were created by the Aryans, who lived in ancient times in cold countries, in which people cannot live without clothing. They thought that their gods also must have some clothing. So the Aryans decorated their gods after the fashion of their own costumes. But Siva belonged to non-Aryans, who lived in hot countries in which one can live without clothes. So those primitive people did not give their god any clothing. Therefore Siva was naked. But there were some parts of the country where the primitive people could not live without some clothes. They were forced by climate to wear the skins of those animals which they killed for their food. Siva, their god, also was given a skin to wear, and it was the skin of an elephant or of a tiger; for was he—their god—not bigger and mightier than they? This is the

* E. R. E. Vol. II, p. 91.

reason why Siva is described as naked or wearing skins.

The necklace of human bones round his neck and a human skull in his hand also show the non-Aryan origin of Siva. Those who have read the books written about the native savages of Australia, know that the primitive people of that country adorn the images of their gods with a necklace of human bones and the skins of animals and that the skulls of their enemies, slain by them in their strifes, are offered to their gods. In this respect I cannot find any difference between Siva and the primitive gods of Australia.

If I am right, there are no venomous snakes such as the cobra in those temperate and cold countries in which the primitive Aryan races lived. Ancient primitive people of hot countries suffered more from the cobras than from any other snake for the cobra is more venomous and seems to be more sagacious and revengeful than other snakes. The fear of the wild man led him to respect and worship the cobra. He gave it into the hands of their god as an ornament in order to get it controlled, so that he would be free from the dangers of that pernicious creature.

Why does Siva ride upon a bull? Since a very long time bulls and cows were sacred animals to the Indian people, not because their god Siva rides upon a bull, but because they were in many ways helpful to man. Is it not right then to give their sacred animal to their god to ride upon?

Now we must turn ourselves towards the residence of Siva. It is the mountain of Kailāsa Kūta, which is also supposed to be the abode of Kubera, the king of the Yakṣas. The ancient Aryan people, being white, called the black people Yakṣas and Rākṣasas. The god of those Yakṣas and Rākṣasas was made to reside in the place of their king. This residence of Siva also shows that he was formerly a non-Aryan god. Even to-day Siva is more respected than any other god by the south Indian Druvidians who had resided all over India before the Aryan races conquered it.

Let us now see other authorities about this question of 'who is Siva'. I cannot do better than give the following words of Mahā Mahōpādhyāya H. P. Sastri and Mr. Ryukan Kimura, Lecturer, Calcutta University, who investigated this question thoroughly.

MM. H. P. Sastri delivering a lecture in the Asiatic Society of Bengal said in conclusion that "Siva was the god of nomad Vrātya or spirit of Vrātya."* The word Vrātya means "a man of the first three classes who has lost his caste owing to the non-performance of the principal Saṃskāras or purificatory rites (especially investiture with the sacred thread) over him; an outcast, a low or vile person in general; a man of a particular inferior tribe."†

Mr. R. Kimura also in the conclusion of a long investigation says

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* J. A. S. B., Vol. XVII, 1921, p. xxii.

† Sanskrit-English Dictionary by Mr. Apte.

thus:—"In my opinion, originally Siva was the name of a peculiar god of the Nisādas or forest tribes. But afterwards he was brought into close connection with Rudra of the Aryans and identified with the latter by the Vedic Aryans in the time of the Yajur Veda."‡

Another scholar Sir R. G. Bhandarkar said that "these followers of handicraft and also the forest tribes of Nisādas are brought into close connection with Rudra. Probably they were his worshippers or their own peculiar gods were identified with the Aryan Rudra."*

These scholars seem to have based their investigations merely upon Vedic and epic books.

Through these and other facts one may well conclude that Siva was not a god of the ancient Aryans but of the primitive black people of India.

In conclusion, however, let me add that I am fully aware of the fact that Siva has been admitted into the Aryan Pantheon and that he is recognised by the Indian people as an individual living deity.

‡ An Historical Study of the terms of Hina-Yāna and Mahā-Yāna.

* Vaiṣṇavism, Saivism, etc., page 104.

NOTES AND NEWS

Founder's Death Anniversary

The eighth anniversary of the passing away of the Ven. Sri Devamitta Dhammapala falls on the 29th April, but as decided last year, there will be no public observance on that day. Instead of that, we shall be holding his birthday anniversary on the 17th September with the usual religious ceremonies and meetings. Today when we are getting ready to celebrate the Golden Jubilee of the Maha Bodhi Society which he founded and for which he devoted every minute of his eventful life, we are feeling his loss more keenly than ever before. Had he lived to take part in the Golden Jubilee Celebration, it would have given added joy to all friends and supporters. This, however, was not to be as the cruel hand of death snatched him away eight years ago. The world is passing through one of its most disastrous periods, for, war and destruction are sweeping over it with no signs of abatement. Hatred and cruelty have taken the place of love and kindness which the Buddha preached as the surest means to end man's misery. The spectacle of the world today is most disheartening and one almost despairs of human nature. We have, however, to live in hope. Perhaps at the end

of this orgy of blood, the unnecessary suffering caused to human beings will open their eyes to the insensate folly of pursuing the path of aggrandisement and war. A disillusioned and scarred world may then turn to the teachings of the Buddha for a solution of its problems. Let the faithful followers prepare from now on to disseminate His teachings in Europe and all over the world.

* * * *

Buddhist Mission in England

From a letter received from Mr. Daya Hewavitarne, the former Manager of the Buddhist Mission in London, we gather that a bomb fell very close to the Buddhist Mission. The news that some damage has been done to the mission premises will be received with regret by all Buddhists. It is fortunate that the main building has so far escaped destruction. Whatever fate awaits the building, it should be the firm determination of the Buddhists to re-commence Buddhist activities in England as soon as the war is over. It is a sacred duty which we must always keep in mind.

The late Miss J. C. Davey

We regret to announce the death of the Hon. Miss J. C. Davey, one of the late Mrs. Cleather's intimate co-workers, who had made India her home. The sad event took place in Calcutta. Miss Davey was a life subscriber of this journal for a long time. As desired by her, the Maha Bodhi Society performed religious ceremonies at the Society's Viharas at Calcutta and Sarnath in her memory. May her aspirations be fulfilled.

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New Manager of the Maha Bodhi College, Colombo.

We have pleasure in announcing that Mr. P. De S. Kularatna, B.A., B.Sc., L.L.B., Principal of the Ananda College, Colombo, has been elected Manager of the above College which is the chief educational institution run by the Maha Bodhi Society in Ceylon. With Mr. Kularatna's keenness for sound education and his unrivalled experience in the conduct of so many schools, we feel confident that he will succeed in making this College worthy of the great founder. We wish him every success in his work.

"THE PEACE -MAKERS" or "THE MARCH [redacted] NATIONS"

The beautiful Mural Sculpture in the Golden Gate Exposition in the Treasure Island, U. S. A. with Lord Buddha as the Central figure.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
■ MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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GREETINGS

To the Maha Bodhi Society.

It is the greatest joy that we all in various countries shall commemorate this unforgettable day. We shall gather almost simultaneously. In our hearts we shall know that our Friends, who proceed by the same path, at the same hour have assembled in cordial unity. You all like the concept of unity in co-operation. It reminds you not only of friendship but of real union. It is most valuable, when one can be together in the name of these two great concepts, which create Love and Might. You all definitely know that unity cannot be hypocritical and treacherous. Every falsehood is disastrous for unity. But unity in which there is nothing untrue, in which the heart is open, shall be radiant and victorious. Only in this unanimous cordial striving can we understand what common work means.

When you assembled into a Society, you knew perfectly well that you joined not for leizure, not for idle talk, but for creative work. You all realized that the source of labour can never be exhausted. In infinity work has its being. And great is the joy that one can bring one's mite in labour, for the benefit of the world. Not in vanity, nor in haughtiness do we pronounce this concept of sacrifice.

In your co-operating efforts you carry the sacred vigil in defence of beauty. For you beauty is not superficial prettiness, but is the basis of life. Without beauty there can be no living foundations of be-ness. The living ethics are alive but for him, to whom the thought of the beautiful is sacred. First in words and later in the incessant throbbing

Prof. Nicholas Roerich.

of the heart, lives the beautiful Truth. Outer words are not needed there, where the deep feeling imbues the heart. Without the heart, without beauty the very work itself turns into slavery. In this word is already hidden the hint of violence. Whereas in creative labour is expressed a constant accomplishing, wise and of the heart.

In your talks and lectures you have underlined the significance of thought. You have forever realized that the power of thought is that invisible might which unites you with the Highest. When you gather in unity, you carry, as in the Great Service, in yourself the beautiful prayer. You record the moments when your best feelings received strength, encouragement and boldness of Spirit.

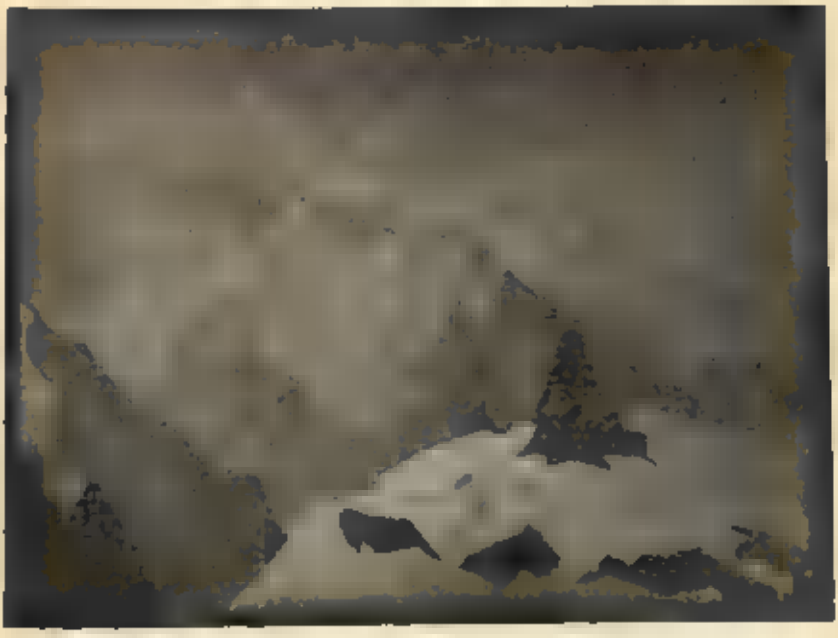
No one compels you to come together. Yet you already value the thought that everyone of you has his place at the common hearth, whither you are bringing your best intentions. Everyone has his own joy and his own sorrow. During both of these it is difficult to remain lonely. It is wrong to seek distraction at the moment of tension. On the contrary, during such hours people should be with those whom they can trust. Having suffered from lies and treason people should unite within a stronghold, where they will be understood, safeguarded and their work appreciated.

Let us unite on memorable days. Let everyone bring with him his loftiest thoughts. That in the name of which we united should be surrounded with the best and the highest. There is much horror and commotion in the world. But in every gathering of yours, you will unite your thoughts benevolently. You will become stronger, stand together knowing that in unity is strength. At your meetings there will not reign conventionality, nor superstition and falsehood. On the contrary, you will unite in purity of heart, with the smile of joy. No doubt everyone of you will say his best affirmation and

welcome. Everyone will recollect the most significant from his life. You will be uplifted by the memory of the most beautiful and your inspired talks will be that new link, which will mutually strengthen you on the way of the great Infinity.

Peace and Greetings to you!

—*Nicholas Roerich.*



"A Yogi" by Prof. Nicholas Roerich.
The original is in the museum at Riga.

VESAK

By Mr. J. F. McKechnie (Bhikkhu Silacara)

On this day two and a half milleniums ago there took place an event of the most outstanding importance in the history of our humanity. A Buddha was born: the Buddha Gotama.

What is a Buddha? A Buddha is a perfected man. He is one who has come to the end of his evolution as man, and by that, is a prophecy of what all men shall ultimately become. There was a difference, however, about this Buddha. He was a Perfect Buddha. That is: He was one who not only had completed the human course towards perfection, but in addition, had taken upon himself the task of forwarding the progress of his fellow men towards that high goal, through his living teaching in their ears, and his living example before their eyes. His aim in coming to human birth as the son of King Suddhodana and Queen Maya, was to remind forgetful men once more of the track on which they had to travel in order to reach their goal as men; as also, by his presence among them, to give them the impulse to follow that track, and not forsake it till they had reached its end, even as he himself had done.

There is need for a Buddha thus to appear among men from time to time. For men are much prone to forget their high destiny, unless they are reminded of it afresh by the appearance among them of one who has achieved that destiny. Humanity, as it were, is like a great growing mango tree, with a good deal of fruit on it that is only just green, and very hard; in short, very unripe. Some of its fruit, too, is very small, so that looking at it, one might almost imagine it was not fruit at all but only a nut-shaped leaf. A Buddha is the appearance on the great mango-tree of humanity, of a perfectly ripe fruit, in order to let the other fruit see and know what it is they have to grow to be, as proper fruit on that tree.

A Buddha, therefore, is no strange, unnatural phenomenon in the history of the world. He is a perfectly natural and necessary part of the world-process. He is a quickener, an enlivener of that process. He is one who stimulates it and keeps it active whenever it may show signs of falling off from its proper movement and slowing down to what threatens total stoppage.

The Buddha who came to our humanity to keep us from becoming too sluggish in our efforts after our goal, on this same day also, began his career of teaching. For when he had attained that enlightenment which made him a Buddha indeed,

under the Bodhi Tree, after a brief period of rest he forthwith set out to find his former companions in his strivings for enlightenment, to tell them of what he had found, so that they too might possess it, and in their turn tell others about it. This we call the setting of the Wheel of the Dhamma, the Teaching, in motion, so that it might go rolling on among men with a fresh impetus, and keep them awake and alive to its requirements of them.

What are these requirements? To begin with: nothing very new: indeed, something very old. It could not be anything else, since a Perfect Buddha only comes to repeat what his predecessors in that high Office have already told men, anew to awaken their memory of it, and incite them to put into practice what they might otherwise be inclined to neglect. So the Buddha Gotama, like all his predecessors, first of all, told men to be good; and set them the example of his own goodness. Just that, nothing else, as a *beginning* of the track that would bring them to the top of the mountain of perfection. In his system of goodness, that 'goodness' consists, first of all, in the practice of *Giving*.

Many stories are told in the Records, many examples are cited, of his own practice of Giving, in former lives. Some of them tell of the most extreme renunciation of his goods and even of his life, for the succouring of other lives. As we read these records, we may be inclined to feel that we cannot yet, even afar off, imitate him in these heroic examples of his practice of Giving. Still, it is a helpful and inspiring thing to read them, and give ourselves to pondering what must have been the profound feeling of Compassion that impelled the Bodhisattva to surrender his body only to save a starving tigress and her cubs from death by famine. If, from such reading we are moved to give of our substance to save a fellow human being from hunger, then, so far, the example of the Buddha in those lives he lived on earth before he became a Perfect Buddha, has helped us on our way, has brought us a step further along the road to perfection.

The next stage in the practice of goodness on the Buddha-road, is the observance of the rules of moral conduct known to all good men the world over. These rules, regarded broadly, can all be summed up as the outcome of the Feeling of *Compassion*. What they mean in few words, is: Do not hurt any creature that can feel hurt. Work no harm to anything that has life, from fellow man down to the lowest form of living thing. This is how a man behaves who has within him the Feeling of Compassion. Day and night let a man cultivate in himself this Feeling of Compassion, and then he may go and do as he likes, for he will only 'like' to do what is good. He will be serenely unaware of any 'command' binding him to refrain from this or that wrong action. Possessed of Compassion, he will be unable to do anything else but refrain from harming or

hurting any other being living by his side on this old earth, his fellow voyager, humble or high as it may be, in the one same ship of Life over the ocean of Samsara. He will 'like' to be 'moral'. It will be impossible for him to be anything else. Thus is Compassion the next Great Quality to cultivate by those who seek to beget in themselves good states of mind, after they have cultivated and practised the first Great High State of Loving Kindliness.

Strictly speaking, Compassion is excited by the spectacle of suffering, and moves all normal men to efforts to relieve it wherever they may find it. But it also should move them to abstain from doing anything that might cause pain of any kind ; and this just means, being 'good'. Killing, stealing, lying, illicit sexual indulgence, partaking of intoxicating drinks or stupefying drugs, means the hurting of others in their persons or their feelings ; or, the hurting of ourselves, and through ourselves, those closely related to us. By the practice of Compassion and the kind of conduct that naturally flows from that feeling, men take the next step along the Buddha Road to Perfection. And it is a very big step. Perhaps it is the step with which most men had best occupy themselves till they are ready to take to the Higher Path of the vowed follower of the Buddha in the Order of the Sangha.

And, be it said in all seriousness, to-day, at this present hour, it is the step which humanity as a whole, must begin to take in good earnest, if it is not to come to a complete stop in its advance towards its goal. For never, surely, in the history of the world, has there been more need of men cultivating Compassion than in these times that are now upon us. Surely it is through the absence of that Feeling for Others, that has come about men's present woeful predicament. Nor will they escape from that predicament till they take to heart and follow the Teaching of the Lord of Compassion who on this day, twenty-five hundred years ago, was born and attained enlightenment, to the gain and the benefit and the welfare of all men who hear and give heed to his Word.

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In their struggle for the ethical good, teachers of religion must have the stature to give up the doctrine of a personal God, that is, give up that source of fear and hope which in the past placed such vast power in the hands of priests.

—*Einstein.*

SELFISHNESS

By Bhikkhu Dhammapala.

Before Prince Siddhartha attained Enlightenment as supreme Buddhahood, he had tasted both extremes between which his noble teaching holds the middle path.

In the luxury of the princely court he had been forced by the misconceived fondness of his royal father to lead a life of self-indulgence. But this exaggerated parental tenderness and care produced only the opposite of the desired effect, and almost in despair and disgust he ran away from all the world had to offer him in sense-satisfaction, external beauty, and even love. But there still remained with him what he could not leave behind: the love for self.

With heroic determination he set himself to the task of killing that self. Followed six years of extreme penance and austerity almost to the point of methodical suicide. But to no avail!

When he understood, however, the equal uselessness of both extremes, Enlightenment was near. To indulge in self had brought disgust, his effort to kill that self had failed, and then in that thrice holy Wesak-night he understood, he saw the reason why he failed: that "self" whom he tried to please and whom he tried to kill did not exist. The Truth had dawned: Anattā: No-self.

And hence-forward the key-note of his teaching is Anattā, the middle Path. He, the Path-finder, shows us the road of renunciation to make us free from the delusion of self.

After him hundreds and thousands of men and women have renounced, have freed themselves and found supreme bliss in the discovery of no-self.

Bhikkhu Dhammapala

How empty then is the accusation of some, of many, that renunciation is selfish! How can an escape from self be selfish? How can he be an egoist who knows that there is no ego?

Those who leave the world and try to find deliverance of mind and heart in retirement are sometimes accused of selfishness because they

only think of saving themselves, and leave others sticking in the mud. But, "that one who himself is in the mire should pull out of the mire another sunk therein,—this, verily is an unheard of thing." (Majjh. Nik. 8.)

Those whose "spirit is ready for the stillness which lies in the surrender of all things" (Sāntideva) are accused of running away from the battlefield of life, of seeking the peace of a "dolce far niente". But how little do those accusers suspect what a fierce fight is required for the taming of the mind, a struggle which can only be effected,

"Where men and mountains meet,
Not to be done by jostling in the street."

Then there is the clamour of social life, for making oneself a useful member of the community. How can a member be useful when he is severed from the body?

This argument is clearly based on a misconception, the distinction between self and others. Some modern Buddhists in the West go too far and erase this distinction with their slogan: "All life is one!"; thus making of the world one universal soul, they are pretty well on the way of making of our religion a kind of Pantheism (or is it a Pandemonium?)

Without going so far, we must find the solution in the teaching of anattā, in the exclusion of all individuality for the simple reason that it has no reality. Anattā is so universal that it not only includes all composed, conditioned "sankhārā", but also the uncomposed, the unconditioned "asankhata dhammā", Nibbāna and unbounded space. Where there is no place for individual entities as a permanent self, how can there be a question of individual salvation, of self saving others?

With regard to the universal fact of suffering, or unsatisfactoriness, which is the first of the four noble Truths, the experimented fact of daily life, observed by all and taken by the Lord Buddha as a starting point for his doctrine, we should not begin with falsely introducing the ego-idea. It is not the "I" who suffers, but there is suffering, and all which is conditioned and composed is suffering because it has the inherent qualities of coming into existence which would involve new suffering (: uppāda), growth involving decay (: vaya) and change of conditions (: thitassa aññathatta).

A sound basis, therefore, is a thought according to the first noble Truth: There is suffering. But then many make the logical mistake, deviating from the Buddha's principles, and say: Therefore, I must help others so as to relieve their suffering. But the Lord Buddha in his second noble Truth shows us the cause of that suffering which is craving; and if we wish to stop suffering we must stop craving according to the third noble Truth.

But shall we be able to stop the craving in others, if we cannot even stop our own craving? Would it not be more advisable to try first the experiment at home before risking a

public failure? The end of craving should be, therefore, our aim as the only effective means of "helping self and others."

And now we come back again to the old theme: the only remedy for craving is renunciation. Can we still call renunciation selfish? Was not the renunciation of the Bodhisatva most effective in producing the supreme bliss of arahatship in those who were most grieved by his home-leaving: Yasodharā, his wife, and Rāhula, his son?

Thus by putting a stop to self, we lessen suffering; not suffering here or there, in me or others, but suffering wherever it is found.

If we make a light in a dark room, the light will brighten all the objects in that room and will not only serve itself. This is exactly what an Arahat does. He ends the "self" by getting free from the ten fetters (: saṃyojanāni), the first of which is "sakkāyadiṭṭhi": wrong views about self, and the last "avijjā", ignorance. Thus he who leaves the world in a spirit of renunciation, to put a stop to craving, lessens suffering not in himself, because there is no self, but wherever suffering is, as a dying sound not only dies in the bell, but gives silence and peace all round: "muted as a gong that is broken" (Dhp. 134.)

There is too much of action now-a-days. We are all shouting to one another to keep quiet and by doing so we increase only the disturbance. And in the mechanical din of the 20th century we forget that there is an action purer and nobler than all social work, however good that may be. It is the purification of the mind. The summary of the Dhamma is to refrain from all evil, to cultivate the good, to cleanse one's own thoughts, this is the teaching of the Buddhas (Dhp. 183).

As the mind is superior to the body, so are the activities of mind superior to the activities of the body. To cure a wound is noble, but better still is to prevent it. And that is the last of the Noble Truths, the sublime Eightfold Path, along which we all have to travel to the goal where Bodhisatva and Arahat finally meet in the extinction of self.

* * *

Truly, Buddhism is a teaching that assures hope, comfort and happiness even to the most unfortunate. It is a teaching that offers, even to the most wretched of criminals, prospects of final perfection and peace, and this, not through blind belief, or prayers or asceticism, or outward ceremonies, rites and rituals, but through walking and earnestly persevering on that Noble Eightfold Path of inward perfection, purity and emancipation of heart.

—Nyanatiloka Maha Tera.

THE IMPORTANCE OF THOUGHT IN BUDDHISM

By Dr. P. Vajirañāna, Ph.D.

Everything that we experience in this universe depends upon our thoughts. Thoughts have their origin in the mind. The teaching of the Buddha therefore asserts that of all things the mind is pre-eminent ; it is the mind that commands ; it is the mind that contrives and reasons.

All that we are is the result of what we have thought. If there are evil thoughts in the mind, then our words are evil, and our deeds are evil. From evil thoughts, words and deeds, we experience ill or pain. If there are good thoughts in the mind, then our words are good and deeds are good. From good thoughts, words and deeds, we experience pleasure or happiness.

The stream of consciousness is equally capable of flowing towards evil as well as good. That which tends towards discrimination and thereby leads to redemption, is good.

The consciousness which flows towards good, is necessarily associated with good qualities. There are twenty-five mental concomitants which are good. In Buddhist psychology they are enumerated as follows: faith, mindfulness, amity, prudence, discretion, disinterestedness, mental balance, tranquillity in relation to mental concomitants, tranquillity of mind, buoyancy of mental concomitants, buoyancy of mind, a pliant condition of the mental concomitants, a pliant condition of the mind, ability of the mental concomitants, ability of the mind, proficiency of the mental concomitants, proficiency of the mind, rectitude of the mental concomitants, rectitude of the mind, the three principles of Right Speech, Right Action and Right Living, compassion, appreciation and right discrimination. All these are the associated qualities of good : and of them disinterestedness, amity or unselfish love, and knowledge are the roots of all good thoughts.

The other flow, which is towards non-discrimination and leads to wrong action, is evil. This flow is always associated with evil or immoral qualities, which are fourteen in number : dulness, imprudence, disregard of consequences, distraction, greed, wrong views, conceit, hate, envy, egotism, worry, sloth, torpor and perplexity. These are the associated qualities of all evil or immoral thoughts : and greed, hate and dulness or ignorance are the roots of all evil.

Through a right understanding of the law of Kamma,—the law of life, the flow of mind towards evil is checked ; and through the constant exercise of discrimination and the

strengthening of good qualities, the flow towards goodness is promoted. While the mind in its essence is pure and radiant, yet by association with evil and impure qualties it becomes itself evil and impure. For instance, if the consciousness flows from the source of hate, or, in other words, is rooted in thoughts of hatred, all associated qualities of this flow are imbued with hate. If a person speaks or acts at the time of such a mental flow, his words are evil and his deeds are evil. Ill is the result and it follows him wherever he goes. Thus, in the words of the Buddha, in the first stanza of the Dhammapada: "Mind is the forerunner of all things, mind is of all things foremost; of mind are all things made. If with mind corrupt a man speaks or acts, ill follows him as the wheel follows the foot of the ox that draws the cart."

The law of Kamma is entirely governed by the law of mind and a conscious action yields fruits appropriate to its mental nature little or abundantly, immediately or remotely.

The above stanza is said to have been uttered by the Buddha in answer to a query that was raised by certain members of the Order. One of their fellow monks, who was an Elder and had attained the state of Arahatship, had become blind during his prolonged and zealous practice of meditation. As a result of this affliction he happened to trample a large number of insects to death, when walking to and fro in the cloister.

The other monks then approached the Buddha with two questions concerning this monk. They wished to know whether the blind elder would receive any bad result from this accidental destruction of life: and they further desired to learn how it had come about that the elder had had the great misfortune to be afflicted with blindness in the very midst of that meditation whereby he had attained perfection. The Buddha thereupon explained that, as the elder had no desire to take life and had not even been conscious of doing so, no evil result would revert to him. On the other hand his blindness had come upon him as the result of an evil action committed in a previous life: and that karma was so powerful that nothing could prevent the fruition of it, not even the fact that the elder was on the point of attaining perfection.

From this it should be understood that no action is capable of producing any consequent fruit, unless the mind takes part, whether by feeling, perceiving or performing. Any action done without the mind's entering into the performance, that is, accidentally or unconsciously, yields no fruit for the doer. Any action, good or bad, yields future fruit only when it is done with the participation of thought, and hence *thought itself* is called Kamma in Buddhism.

Kamma literally signifies thought action, and in Buddhism it is applied to the sum of a person's actions committed in any one of his successive states of existence. It comprehends

all influences which past experiences have on the present, whether physical or mental. In its psychological relation to mind, it is a complexity of thoughts formed by a variety of ideas, which are called "Cetasika" or mental concomitants.

They are also called "Dhammas", in the sense of "states" or "conditions", which possess their own intrinsic natures, or which vary according to the characteristics of the causes which produce them. These Dhammas, or mental concomitants, correspond to what modern psychologists term "dispositions" which are considered by them to be unconscious factors. But in Buddhism they are identical with the conscious mind in all respects, rising and ceasing together with consciousness, sharing the same object and its basis with consciousness. Thus it is said that "mind is the forerunner of all Dhammas, or thought conditions." Viewing the causal relations of these thought conditions, we see that mind is the cause of all thoughts, and thoughts are the cause of all actions, or Kammas. Then again the mind is the cause of Kamma in the present, and Kamma is the cause of mind in the future.

When we gain a truer perspective of the mind, and are able to penetrate more deeply into its nature, as seen by the Buddha, we may arrive at a just appreciation of this profound doctrine concerning mind and thoughts. We shall then be able to perceive their relation in the operating of the law of Kamma, which is the invisible and unknown cause of all outward manifestations of life.

The Buddhist Scriptures use many terms in speaking of the mind, of which the most comprehensive are "mano" and "citta". Pali grammarians define the word "mano" as "manati jānāti'ti = mano", "to think, to know, is mind." The term "citta" is more or less equivalent to "mano", and it is defined as "to think of an object is "citta", or to accumulate, to set forth itself in various ways is 'citta'."

According to this definition, what should be understood by "mind" is that consciousness which thinks, perceives, or considers an object, and it is the active state of the mental faculty which is the potential energy of living organisms. In the Buddhist explanation, the mind has two fundamental states: active and passive. The passive state is that original condition of the mental faculty which flows like a river in unceasing continuity. This is termed "Bhavanga citta", which is the result of a thought—action connected with a previous existence. "Bhavanga" literally means "The cause of Becoming" and it is applied to this state of mind in the sense that it is the cause of existence in this present life. It is also rendered by "Stream of Being" or "Life Continuum". This state of mind is pure and radiant; of itself it is neither moral nor immoral; it derives its characteristics from the result of previous thoughts. It remains passive as long as it is not disturbed by sensory impulse or

emotion, as it were in a subconscious state. But it is not subconsciousness; for it is the origin of all states, conscious and subconscious.

When the mind is disturbed from this original state and is drawn by internal or external stimuli into the various mental avenues, (or "Citta Vithi"), connected with the physical body, it then becomes *active*. This active condition corresponds to ordinary consciousness. This conscious mind is the origin of all activities, and it produces a variety of thought waves, by which consciousness finds expression in a series of activities, sensual or non-sensual, moral or immoral. The infinite variety of mental activities is accounted for by the fact that the concomitant ideas arrange themselves in continually varying groups.

Considered as the faculty of consciousness, mind is one; but we know that it is capable of producing a variety of thoughts, having a complexity of results. Each thought is a conscious action: each conscious action is a "Kamma", capable of producing many results, according to circumstances, just as a fruit tree bears many fruits. There are two kinds of thoughts, those which achieve complete expression in external action, and those which remain incomplete, yielding no such action. The former kind is capable of producing definite and strong results, while the latter produces indefinite and weak results.

A correct understanding of this mental system, which in Buddhism is called "Citta Niyāma", is essential to a real comprehension of its importance and effectiveness as a psychic motive in operating Kamma.

As has been said, the mind remains in its original state of passivity as long as it is not disturbed. It may exist in that form for many thousands of years. But it cannot produce any action, moral or immoral, unless it is changed into an active state. This change takes place in a series of processes, according to the psychic law.

An active process of mind generally contains seventeen mental moments, of which each is divided into three instants. When, for example, a visible object comes in contact with the faculty of sight, the reflection is carried to the "stream of Being", or Bhavanga mind, through the nervous system, after at least one thought moment has passed. The strength of its effect upon the mind depends upon the rate of emotional vibration. This impingement causes the mind to be perturbed; its placid flow is interrupted, its passive state broken, and the mind vibrates, just as an engine vibrates before it starts for functioning.

This rate of mental vibration has the shortest possible wave-length. This first part of the mental process is divided into three moments. The first moment is one of transition, the second is vibration, (Calana), and the third is interruption or arrestment, (Upaccheda). At this point the mental stream is checked, and the mind turns to the next moment, that of 'mental cognition'. It opens the door of mind, as it were, for the com-

mencement of a conscious action. The mind is now capable of reflecting upon the new experience, and the stimulus is said to be at the threshold of the mind ; at this stage the mind changes from passivity to activity.

The mind thereafter attempts to lose itself in its original state of Bhavanga, to sink, as it were, into the stream of Being, but in the next moment its current is interrupted by a new uprising of sensation which is termed sense cognition. At this stage the mind merely turns for one thought moment to something that arouses its attention, but as yet knows little about the object. Following upon this, the visual sensation, called visual cognition, begins to function, which is simply awareness of the fact that a certain object is seen.

This sense cognition is followed by a moment called "reception", in which the sense impressions take place more or less actively, according as the stimulus received from the object is strong or weak. It receives the impression either as something agreeable or disagreeable.

Next comes "investigation" or a momentary examination of the object which has been received in the previous moment. This investigation is one of three types, corresponding to the nature of the object, whether it be very pleasant, moderately pleasant, or unpleasant.

Hereafter comes the moment which is called that of "decision" or "determination". The nature of the object is now determined ; from being the object of sense cognition, it now changes to one of mental cognition. This is the point whereat the consciousness decides the manner of reaction or behaviour towards the object, whether it is to be accepted or rejected, whether it is moral or immoral. This is done by discrimination and definition, by differentiation and limitation. The thought now assumes definite shape.

All these stages are preliminary and the action is yet incomplete. The thought processes running through these stages have done their own duties, but the action is not mature enough to produce any conceivable fruit, that can be distinguished as moral or immoral, good or bad. This condition might be compared to that recognised by modern psychologists who claim that, "Thought is incomplete action."

It is in the subsequent stages that the action becomes complete. These are called "apperceptive" or "Javana", at which the object is received with full recognition, revealing its nature to the mind which is now fully conscious and active. "Javana" literally means "running", and it is here applied to the thought force or speed. This apperceptive process ordinarily occupies seven thought moments running in succession, while the idea of the object becomes more and more powerful, just as a running wheel gains power with each revolution. In some cases this process of Javana does not occur at all. In such cases the mind ceases to act at the point of investigation, and returns to the Bhavanga state. In the state of catalepsy or such

other conditions of physical weakness, the Javana acts for only six mental moments. At death and in the state of unconsciousness it acts for only five moments. In the case of one creating psychic phenomena through spiritual development, there arise five Javana moments. Apart from this exception, in all other states of sensuous consciousness all the seven occur, repeating and appreciating the significance of the objective experience.

After this psychologically important process there follow two other thought moments, registering or identifying the result of the object thus appreciated in Javana, just as a moving wheel is carried on by its own momentum for a few moments, before coming to rest. If, however, the experience of the object is not vivid, identification does not occur at all.

After this, the action of visual perception being completed, consciousness returns once more to the "stream of Being", or in the words of modern psychology, an objective thought sinks below the threshold of subjective consciousness, and the state of passivity continues until it is disturbed by another object. Naturally, impressions received through any other of the senses pass through the same process.

Thus according to this psychological law, a complete conscious thought or action contains seventeen mental moments, which form a complete process. These seventeen mental moments may be arranged in four groups representing the four successive stages of the process: they are the primary stage, the operative, the active and the resultant.

In the primary stage there arise the three moments of the life stream of Bhavanga mind, namely that of transition, that of vibration, and that of interruption. At the moment of transition, however, the mind is not yet drawn along the mental avenues. Nevertheless, this moment is counted in the seventeen moments which form the complete thought, because the passing of it gives rise to the next moment, that of vibration, in which the placid flow of mind is broken. These three moments are a preparation for the next stage.

The operative stage comprises the moments of mental cognition, sensation, reception, investigation and determination. The processes which occupy these five moments are operative factors in a conscious action.

In the third stage the seven moments of Javana complete the action of sight, hearing, smelling, tasting, or touching, or other activities such as liking, disliking, perceiving, willing, etc., in accordance with the original intention of the determinative thought. These are the really active moments in the mental process and they are the factors that produce Kamma which, in its turn, finds expression in a variety of effects.

The fourth stage of the process contains two mental moments, in which there is an experiencing of the result of the action which was

repeated in the Javana process. Hence these two moments are known as "resultants". After this the action is performed, the result is experienced, and the thought power called "Kamma" is accumulated.

Thus we have had seventeen mental moments, namely those of transition, vibration, interruption, mental cognition, sensation, reception, investigation, determination, the seven Javanas, and the two "resultants". Each of them is subdivided into three instants, that of arising, that of existing and that of ceasing. Thus the law of the thought process is that each moment arises, exists during the performance of its function, and lastly ceases, yielding place to the next. In this way fifty-one instants, or seventeen thought moments, linked together by the law of causality, complete a conscious action which is called a thought action or "Kamma". This is the usual process, while, in the case of other rates of conscious vibrations, some of these moments are omitted, the gaps being filled by the Bhavanga process.

The doctrine of impermanence evolved by the Buddha is based on this law of mind. Everything exists only when mind exists. Hence the duration of existence of everything is the duration of mental existence. In relation to phenomena the duration of a physical object is limited by seventeen mental moments. The duration of the life of a physical object is limited by one mental instant: for life is experienced only in the instant of mental existence. One mental moment, containing the three instants of arising, existing and ceasing, endures for less than the millionth part of a second. So rapid is this, that it is impossible for us to realise it in our undeveloped state of mind. There is nothing which remains unchanged for two consecutive moments. Hence there is no real entity; but there is continuity, for the life stream of mind is continually building up its character. Thus the continuity of life is the continuity of mind, which is a succession of momentary changes. Owing to the inconceivable rapidity of this change, we form a wrong impression that life is one static form of existence.

The following statement of Buddhaghosa Thera will elucidate this point. In his Visuddhi Magga he says, "Strictly speaking, the duration of the life of a living being is exceedingly brief, lasting only while a thought lasts. Just as a chariot wheel, in rolling, rolls only at one point of the tyre, and resting, rests only at one point; in exactly the same way, the life of a living being lasts only for the period of a single thought. As soon as that thought has ceased, the being is said to have ceased."

As long as the continuity of mind lasts, the life continuity goes on. When the mind ceases to run in an individual organism, life ceases and this is called death. But many millions of conscious thought processes, each repeated hundreds of thousands of times in the long chain of births, make their object good or bad by

every thought emanating from its vibration. Thus accumulates an invisible but great power—Kamma, through which beings are bound to the wheel of change, change from birth to death, from death to rebirth, and then again from rebirth to death. The process of mind, once sunk into the gulf of death, reappears reaping the result of its own actions, which have been accumulated during its previous flow. Just as a seed produces a tree, and a tree produces a seed, so mind produces thought, and thought produces mind. This is the law of mind, and of the universe. That which exists now is the result of what happened in the past. That which will exist in the future will be the result of what is happening now. So everything, whether past, present, or future, has its origin in the mind.

The Buddha therefore taught: "All principles of things have their origin in mind; when mind is exactly known, all principles are known. Moreover, by mental corruption beings are corrupted; by mental purity beings are purified. Control your mind, which is unstable, set into motion by the activity of the senses. Subdue your mind. A mind subdued will bring you happiness."

Hence one must strive to make the mind well ordered, well controlled, well established, well trained. To attain happiness, to develop one's own personality, one must divert the mind from vice, and turn it towards virtue. To accomplish this one should follow the instructions given by the Buddha: "When an evil thought comes to the mind, which dwells upon it and becomes preoccupied with unwholesome ideas, of the nature of hate, evil desire, or delusion, strive to engender in the mind some associated idea of a salutary nature." By this method the evil thought will decay and disappear, and with its disappearance the mind will become pure, unified and concentrated. He who has his mind concentrated, enjoys a greater calm and inward serenity, a greater clearness and evidence of knowledge. Finally, concentration and purification of mind is the path to the eternal happiness of Nirvana.

"Monks, although an Aryan disciple lives on gathered scraps, though he be clothed in rags, yet he is possessed of four things; moreover he is released from Purgatory, he is released from (birth in) the womb of and animal, he is released from the realm of ghosts, he is released from Hell, the Way of Woe, from the Downfall."

—Samyutta Nikaya.

THE CHARACTERISTICS OF GREATNESS

By Dr. G. P. Malalsekara, M.A., Ph.D., D.Litt. (London).

The Lakkhaṇa Sutta of the Dīgha Nikāya is a most interesting discourse. Its interest is twofold: on the one hand it gives us a description of the Superman (*Mahāpurisa*) as conceived by the Buddha and his disciples, and, on the other, it gives an account of how the characteristics that constitute the superman can be attained. Provided the requisite will and energy are forthcoming, all of us can be supermen; such attainment is not the prerogative of any one individual or of a particular class.

Probably as a concession to the orthodox beliefs of the times in which the Suttanta was preached, the discourse mentions that the superman can be recognised by certain bodily marks that may be discerned on his person at birth. There are several passages in the Piṭakas, where certain Brahmins of repute are represented as claiming that, in their capacity as augurs and soothsayers, they had worked out themselves or had inherited from their teachers, the theory of natal marks on the body of the superman. It was part of their stock of knowledge. From the Buddhist point of view the marks are merely incidental to the qualities of the superman; a few of them are evidently of solar origin and most of them have probably some mythological significance. Some, considered as the marks of a human being, may even be called absurd. But the Buddhists were concerned only with the beauty of the ethical qualities which they signified and how those qualities could be realised by good works. It is not without interest, however, to inquire what kind of physical perfections the superman is supposed to possess.

We are thus told, for instance, that his head is well-shaped, "like a royal turban", that there is no furrow between his shoulders, his bust being equally rounded; that the tread of his feet is perfectly level and his ankles are like rounded shells, while his heels are long. His hands and feet are soft and tender, his fingers and toes long; his complexion is like bronze and his skin the colour of gold, yet so delicately smooth that no dust can cling to his body. The down on his skin grows only in single hairs, one to each pore, the down turning upward, "every hair of it, blue-black in colour like eye-paint, in little curling rings, curling to the right". He has a frame divinely straight, his limbs shapely and well-proportioned. The whole of his body having the symmetry of the banyan tree. The length of the body being

equal to the compass of his arms and the compass of his arms equal to his height. Standing erect and without bending, he can touch and rub his knees with either hand. His eyes are of a deep and intense blue, with lashes long like a cow's while between his eye-brows is a birth mark in the shape of a hairy mole, "white and like soft cotton down".

Much stress is laid on the quality of the teeth; they are forty in number, regular, continuous, pure white and lustrous—especially the eye-teeth—, all set in a jaw as strong as a lion's. His tongue is more than usually long—"so that his words may be weighty"—and his voice, exquisitely divine like that of the *Karavika* bird, gentle, well-pitched, kind, yet commanding the the attention of all that hear it. His senses are all keen, undimmed and alert; his sense of taste is particularly acute and delicate; when anything is placed on the tip of the tongue, it thrills his whole being, and the sensation is diffused everywhere. He is subject to but little illness or physical pain, and this is chiefly due to his good digestion, which is neither too hot (acid) nor too cold (alkaline) but of "equal temperature."

Apart from these physical perfections, there are other excellences and advantages which the superman possesses. He is not liable to obstruction from any foe with hostile intent, his life being inviolable, his retinue is great, his followers loyal, obedient and affectionate; whatsoever treasures or appanages or belongings are necessary for his station in life, these he quickly acquires, without effort. Great wisdom is his, and wisdom in many fields, including "the wisdom of a glad heart, the wisdom of swift thought, the wisdom of discrimination." He will enjoy great physical comfort, and should he need extraneous possessions for such enjoyment, he will have such possessions in abundance. His sons will be heroes, victors in their undertakings, vigorous of frame. He will be rich, not so much in gold and silver as in the more enduring wealth of the spirit—faith and morality, discretion and learning, renunciation and wisdom. He suffers no failure or loss either in his own personal belongings or in those dear and near to him. His popularity is universal, and he commands the loyalty and affection of all those with whom he comes into contact. He influences them into living pure and blameless lives, in harmony with one another, and happy in their well-being.

From the Buddhist point of view by far the greater interest of the Lakkhaṇa Sutta, however, lies in its recital of the virtues by the practice of which one attains to the rank of superman. The being who is fired with such exalted ambition should thus be one capable of mighty enterprises, unfaltering in his purpose and in the discharge of his duties, and unremitting in the promotion of good. He should refrain from taking life, from inflicting even the slightest hurt on any living thing. He should live for the wel-

fare of great multitudes of people, dispelling their causes of dread and panic, giving them every protection in his power, gentle and compassionate shall his every deed be, merciful and friendly. To the poor and indigent shall he do all he can to provide them with comfort, and he shall endeavour to win the goodwill of everyone by kindliness, sagacious conduct, abundant generosity and the practice of fraternity and equality.

Seeking the counsel of those wiser than himself, he shall constantly be alert in discriminating between the good and the bad, between right and wrong and be a "celebrant of righteousness" showing to others the way of the righteous life. In all his activities he should display zeal; in whatever trade or craft or science he practices, he should maintain himself by right livelihood alone, fully free from cheating and deceitfulness, from bribery and fraud and from all such things as will work harm or loss to his fellows, for—swearing greed and covetousness, without wrath or hate or melancholy, showing no anger even against those who malign him or seek to do him harm, dispensing his gifts with the most abundant generosity "like the plenteous showers that fall from the sky."

He should always exert himself to prevent strife and promote amity, bringing together those that are estranged, cementing friendships already formed, consoling the bereaved, "making the whole world be as one, rejoicing in each other's welfare", understanding the measure of each one of those who come within his sphere of influence, he shall encourage them so that they may grow and increase in welfare and comfort, in safety, in self-confidence, in learning, in charity, in prosperity and righteousness, not only for themselves, but also for their kinsfolk and friends and connections, and even their servants and slaves and dependents. Fully upright shall he be, candid and of lofty mind, even his looks full of love and candour, not furtive nor askance, nor downward glancing, but gentle and encouraging.

Great store is set on the quality of his words: he should feel absolute revulsion to falsehoods; he should be a "truth-speaker, bound to truth, trustworthy, consistent, sincere, breaking his words to no one". No speaker is he of slanderous words, that provoke breach of friendship and foster strife; he is rather a "binder together of friends, a peacemaker, lover of concord, impassioned for peace and abstaining from harsh contentions and abusive language", he speaks only words that are "blameless, pleasant to the ear, lovely, reaching to the heart, cultured and urbane". He puts away idle talk and speaks only "in due season, in accordance with what he knows to be true, words full of meaning, worthy of being treasured in the heart, conducive to men's weal, not inspired and framed by confused thought, but fitly illustrated, clearly enunciated and to the

point, in a voice that is well-pitched and sweet".

Such, then, are the qualities which, according to the Buddha's teaching, mark the great man and the means whereby such greatness can be achieved. The great man is not the empire-builder, the general of numerous conquests or the inventor and the scientist whose discoveries spell ruin and death to untold multitudes. A Buddha is, of course, regarded as the superman *par excellence* but the lay-man is not himself excluded from that category. For, the Sutta speaks also of the highest class of supermen as including the *cakkavatti*, wielder of a wide dominion "encompassing the earth to its ocean bounds"; but his rule is established not by fire and sword, nor maintained by threat of death but by the sway of righteousness.

A VAISAKHA THOUGHT

By A. Christina Albers.

The rising sun repeats the story,
The waiting breezes pass it on,—
The ancient tale of morningglory :
And the unsullied heart alone

Can read the message, fondly given,
Can hear the song of rosy cloud,
Can see the midnight darkness riven
When fogs the golden vapours shroud.

Each wayside flower sequestered growing,
Each blade rings forth a woodland-bell,
And softly evening zephyrs, blowing,
A silent, mystic secret tell,—

The story of a deathless island
A "Great White Land," past time and space,
Where all earth's valleys, all earth's highlands
Are merged,—in one great love-embrace.

Where all things in their virgin essence
Untrammelled are, yet unexpressed ;
Where glory dwells in mighty presence
And time and space are put to rest.

This is the Land of silent being,
To which the Master showed the way,
Where—shadows and illusions fleeing—
The heart rests in eternal day.

THE SINGULARITY OF BUDDHISM

By Bhikkhu Narada

The singularity of Buddhism lies in the exemplary life of its founder, the Buddha, and in the practicality, rationality, universality, tolerance, and efficacy of His Teaching.

The Buddha was a profound thinker, a persuasive speaker, an energetic worker, an efficient administrator, a successful reformer, a compassionate teacher, and, above all, the Holiest of Holies.

During His early period of renunciation He sought the advice of the then distinguished religious teachers, but He could not obtain what He sought from outside sources. Circumstances compelled Him to think for Himself and seek within for the fountain of Truth. For six strenuous years fervently He sought, seriously He thought, keenly He reflected, and ultimately He found the quest of His life. He realised things as they truly are and became an Enlightened One (Buddha). Without the closed fist of a teacher He then taught mankind the Dhamma He realised and opened the gates of Immortality to all who wished to hear Him and seek their deliverance from this ever-recurring cycle of birth and death.

As He knew everything that ought to be known and as He obtained the key to all knowledge He is called *Sabbaññū*—Omniscient. This knowledge He acquired by His own efforts as the result of a countless series of births.

What He taught was merely an infinitesimal part of what He knew. He taught only that which is necessary for our salvation.

On one occasion, as the Buddha was passing through a forest He took a handful of leaves from the forest and said that what He taught was comparable to the amount of leaves in the hand and what He did not teach was like the amount of leaves in the forest.

Daily He preached His Doctrine to both the Sangha and the laity. In the forenoon He goes in search of individuals who need His advice. Immediately after His noon meal He exhorts and instructs His monk disciples. In the evening for about an hour He preaches to the layfolk who flock to hear Him. During the first watch of the night He again preaches to His monk disciples. Thereafter throughout the middle watch He receives the Devas and invisible beings and explains the Doctrine to them.

The substance of what He preached during His ministry of 45 years is preserved in the *Tipitaka*—the three Baskets of *Vinaya*, *Sutta*, and *Abhidhamma*. This *Tipitaka* is estimated to be about eleven times the size of the Bible.

What He taught He practised. He is the perfect model of all that He preached. Resting only for one hour at night, wandering from place to place for eight months during the year, permeating the whole world with thoughts of loving-kindness for nearly two hours daily, He worked incessantly for the good and happiness of all even up to His death moment. The poor He caused to be fed. Unto the sick He ministered with His own hands. To help the forlorn, to purity sinners, to reform criminals, He travelled long distances. He did not cease His activities even whilst lying on His death-bed at the ripe age of 80.

The Order of monks and nuns He established to represent His Teaching, the efficient way He maintained the discipline of His followers, testify to His unsurpassing ability as an administrator. He anticipated even the present Parliamentary system. Says Lord Zetland :—"And it may come as a surprise to many to learn that in the assemblies of the Buddhists in India two thousand years and more ago are to be found the rudiments of our own Parliamentary practice of the present day."

Very effectively and very wisely He endeavoured to eradicate some social evils that prevailed during His day. He vehemently protested against the degrading caste system and attempted to abolish slavery for the first time in the history of the world—thus paving the way for all to distinguish themselves by their own merits in every sphere of life despite their natural barriers of birth or clan.

It was also He who raised the status of women and made them realise their innate abilities and their importance to society.

The most notable characteristic of the Buddha was His absolute purity and perfect holiness. He was so pure and so holy that He should be called the Holiest of Holies. There was no stain in His life. On no occasion did the Buddha manifest any human frailty. Everybody that came in contact with Him was highly impressed with His magnetic personality. Even a child of seven years—his only son Rahula—who saw Him for the first time in his life remarked : "Ascetic, even thy shadow is pleasant to me".

His will, wisdom, compassion, tolerance, service, renunciation, holiness, His personal life, the noble methods He employed to propagate the Dhamma, His final success—all these factors have compelled mankind to hail Him as the greatest religious teacher that ever lived on earth.

The Doctrine He preached is practical. There is nothing in the Dhamma that is impractical for He Himself practised what He preached.

The five precepts, the elementary principles of regulated behaviour, which every Buddhist is expected to observe, could be practised by all. Even the Vinaya rules which Bhikkhus are bound to observe are centred in one point, that is the mind.

His Teaching is not only practical but also absolutely rational, for He

founded His Doctrine on the bedrock of facts that could be tested and verified by experience. There is nothing in His teaching that could be accepted on blind faith. He taught us a method of deliverance but did not force on us any creed.

What is practical and rational must inevitably be universal. His Dhamma was not confined to any particular nation or place. It appeals to all nations, races and all climes. It takes into consideration not only men and women of all nationalities and grades but also animals of every type. Each and every follower of His is expected to extend his love and compassion towards all, irrespective of caste, creed or colour.

Owing to this Metta or loving-kindness Buddhism is completely saturated with that spirit of perfect tolerance which is extended to men, women, children, and animals.

It is needless to comment on such a teaching which is absolutely practical, perfectly rational, wholly universal, and completely tolerant.

Numerous are the followers who benefited by His message of Peace and obtained their salvation without seeking the aid of any supernatural being.

Both mundane and supramundane bliss could be gained by this sublime teaching.

It must be admitted that the cultural advancement of all Buddhist nations is mainly due to the influence of this peaceful message.

What the chaotic world badly needs today in these troublous times of ruthless warfare and unrest, when the world is ruled not by right and love but by might and hate, is a wise and compassionate teacher like the Buddha and a message of peace like His sublime Dhamma.

The Buddha has passed away, but fortunately His personality survives and His teaching still exists in its pristine purity.

* * *

"Just as, monks, because of oil and because of wick a lamp keeps burning; but if oil and wick be used up the lamp would go out, because it is not fed,—even so, monks, when one has a feeling that his bodily endurance has reached its limit, that life has reached its limit: when he has a feeling that when body breaks up, after life is used up, all his experiences in this world will lose their lure and grow cold,—then, indeed, a monk is aware that he so feels."

—Samyutta Nikaya.

A KING'S FORGIVENESS

By Bhikkhu Metteyya.

In the time when our Lord of Compassion was a Bodhisatta, He happened to be the son of the king of Benares. Like the moon in the bright half of the month, His grace and wisdom increased every day, and, under the name of king Ekarājā, He became established in the kingdom.

He built numerous alms-halls, ministered to the poor, observed the precepts, and performed the fast-day duties. As a mother cherishes the babe that lies betwixt her breasts, so He cherished all beings, and ruled His kingdom in righteousness.

Now, Dabbasena, the king of Kosala, heard that the kingdom of Benares was like a honeycomb free from bees.

And as a test the king of Kosala caused his men to waste a village belonging to the kingdom of Benares.

Now the robbers were caught and brought before king Ekarājā. The king eyed them kindly and asked, "My children, why do you behave in this manner?"

"Sire", said they, "we cannot get a living".

"Children, why did you not come to me?" said the Bodhisatta-king, and giving them money, sent them away.

Then Dabbasena, the king of Kosala, seeing that king Ekarājā was very mild, said, "I will capture the kingdom of Benares", and set out with an army.

Now at that time king Ekarājā had a thousand invincible heroic warriors, most intrepid, and able to subdue the whole world.

They, on hearing that king Dabbasena was coming, approached their king, and said, "Your Majesty, let us go,—and, even before the king of Kosala enters the border of our realm,—smite him and capture him".

"*My children*", replied the king of Benares, "*never inflict pain on others for my sake. Let those who thirst for kingdoms take this*".

And he forbade them to go.

King Dabbasena stopped outside the city of Benares, and sent a message to king Ekarājā, "Resign kingdom, or give battle".

Again the thousand heroic warriors said to their king, "Sire, let us smite and capture Dabbasena".

But once more the virtuous king forbade them to go.

To king Dabbasena, He sent the reply: "I have nothing to do with fighting. Friend, take the kingdom", and, causing the city gates to be opened, He sat with His thousand heroic warriors round Him on the throne in the great hall.

The king of Kosala entered Benares. Not seeing even a single

soldier to oppose him, he went to the palace, and, finding the doors open, ascended to the magnificently adorned royal hall.

There he beheld the noble king Ekarājā sitting on the throne in the midst of His ministers. A gentle smile caressed the Great Being's lips and He was calm as a lake on a windless evening.

And Dabbasena had the king of compassion seized, and fastening Him by a cord on the lintel of the door, suspended Him head downwards.

Now in that state our Lord's pity towards the wrong-doer increased. He cultivated good-will and enfolded in radiant thoughts of loving-compassion the rebel king, and bursting His bonds by the power of virtue sat cross-legged in the sky.

That moment, the rebel king was attacked with a severe pain, and he rolled over and over on the ground, crying, "I burn, I burn".

And his ministers said to him, "You are attacked with a burning pain because you wronged the saintly king".

Then said he, "Release the righteous king quickly."

They went and found the king of Benares sitting cross-legged in the air, and came back and told king Dabbasena.

And he went with all speed, and bowing before the Bodhisatta, asked His pardon.

When the Great-Being had freely pardoned him and blessed him, the king of Kosala said, "Noble king, even when deprived of all your possessions and suspended head downwards, you were calm and gracious."

"Friend", replied the Bodhisatta, "I yearned for long to attain the perfection of compassionate-patience and renunciation. And now when that very consummation has been attained why should I grieve?"

On hearing this the rebel king said, "Your Majesty, I will no longer be an enemy to you, who are adorned with such noble virtues".

Then in the midst of the assembly he again asked the Bodhisatta's forgiveness, delivered back the kingdom of Benares to Him, and said, "Your Majesty, henceforth it shall be my charge to deal with those who rise against you. Rule in peace, O Righteous One, with me to keep guard."

The Bodhisatta blessed the king of Kosala, handed over the kingdom to His ministers, retired to the penance-grove and led a life of perfect love and purity.

MEDITATION

By Dr. C. L. A. De Silva.

The followers of the Dhamma well-proclaimed by the Buddha, the Blessed and the Perfectly Enlightened One, should, if they fain to enjoy the essence of the doctrine, to wit, the pleasure and happiness derived from the attainment of Jhānas and the Fruits from attaining the Paths, which, of course, are indescribable, but, nevertheless, can be

Dr. C. L. A. De Silva

realized by practice, make an earnest endeavour to cultivate the supreme dual discipline by practising exercises in calm and insight and gain mastery over them.

In the event of one being not so fortunate as to achieve his ambition in this existence itself by such practices, by reason of such adverse circumstances as the absence of a rebirth conditioned by the three good roots of disinterestedness, amity and knowledge (Tihetuka paṭisandhi), insufficient good kamma done in past existences and unwholesome resultant effects due to evil kamma done in the past, his endeavour to practise these two types of meditation, in however small a degree, would certainly be not a waste of time and energy, but, on the other hand, serve as a sufficing condition (upanissaya paccayō) to the attainment of Jhānas and Paths in a future existence and thereby cut short the wheel of life (saṃsāra) and attain Nibbāna.

If human beings endowed with the six sense organs and with ordinary intelligence, Buddhists by birth, or those who have become so by association with good friends and studying the Doctrine, do not avail themselves of this opportunity to practise exercises in Calm and Insight, their lives would not be lived to the greatest advantage and as blind worldlings they would be carried from birth to birth countenancing much misery and sorrow in this endless *Saṃsāra*.

Before practising the two-fold stations of exercises called Calm and Insight, it is well to bear in mind that it is imperative that Morality (Sīla) should be established, for it is the very foundation on which concentration (Samādhi) and Insight (Paññā) could be developed. In practising exercises in Calm, such stations of exercises as the hypnotic circles or devices of Earth (paṭhavi kasiṇa) and so on, are used for inducing quasi-hypnotic states and intense visualizations. It is called Calm because it lulls the passions. Calm (samatho) is a course of auto-hypnosis in which the Five Hindrances (pañca nīvaraṇāni) of sense desires, hatred, sloth and torpor, flurry and worry, and scepticism, are inhibited, or, so to speak, put to sleep. There are in all forty subjects of meditation under this category. In practising exercises in Insight (vipassanā), all conditioned states in the triple-planed universe, *viz.*, Sensuous sphere (Kāmaloka), Form sphere (Rūpaloka) and Formless sphere (Arūpaloka) are discerned as objects for contemplation of the three salient marks of impermanence (aniccaṁ) misery or sorrow (dukkhaṁ) and soullessness (anattā) or absence of a personal soul or substantial entity. Thus by practising exercises in Calm and Insight, Ecstasies of Jhāna, the Four Paths of Stream-attainment (Sotāpatti), Once-returning (Sakadāgāmi), Never-returning (Anāgāmi) and Supreme Arahantship (Arahatta) and their corresponding fruits, and Nibbāna could be attained.

Of the two kinds of exercises, the compendium of exercises in Calm comprises the following :—

1. *The Seven Stations of Exercises* which are as follows :—(1) The ten hypnotic circles or devices. (2) The ten impurities. (3) The ten recollections. (4) The four Illimitables. (5) The one perception. (6) The one discrimination. (7) The four stages of Arūpa Jhāna. These seven stations of exercises comprise forty subjects of meditation.

(1) The ten hypnotic circles or devices are those of earth, water, heat, air, blue-green, yellow, red, white, separated space and light.

(2) The ten impurities are a bloated or swollen corpse, a discoloured corpse, a festering corpse, a corpse with cracked or fissured skin, a gnawn and mangled corpse, a corpse bitten in pieces or dismembered, a corpse mutilated and in fragments, a bloody corpse, a corpse infested with worms and a skeleton.

(3) The ten recollections are the recollections of the Buddha, Dhamma, Sangha, Morality, Liberality, Dēva, Peace, Death, Body—mindfulness and Respiration-mindfulness.

(4) The four Illimitables are loving Kindness, Compassion, Sympathetic Joy and Equanimity.

(5) The one perception is that of the abominableness of food.

(6) The one discrimination is that of discriminating the four essentials, *viz.*, the elements of extension (paṭhavī), cohesion (āpo), heat (tejo) and motion (vāyo).

(7) The four stages of Arūpa Jhāna are the conception of the in-

finity of space, infinity of consciousness, infinity of nothingess, and the infinity of neither perception nor no-perception.

2. *The six characters* are (1) The passionate. (2) The malevolent. (3) The muddle-headed. (4) The confiding. (5) The understanding. (6) The imaginative.

All individuals are categorized under six classes according to the psychological factor predominating in them, that is to say, they possess a particular disposition of character, temperament or propensity. But, in reality, there are sixty-three classes of individuals, when a combination of the factors inherent in each individual is reckoned.

Among these forty subjects of meditation, those reckoned suitable for (1) a passionate habit of mind are the ten impurities and body-mindfulness ; (2) for a malevolent habit of mind are the four illimitables and the four coloured circles or devices of blue-green, yellow, red and white ; (3) for a muddle-headed and for an imaginative habit of mind respiration-midfulness ; (4) for a confiding habit of mind the six recollections of the Buddha, Dhamma, Sangha, Morality, Liberality and the Dēvas ; and (5) for an understanding habit of mind the recollections of Death, Peace, the one Perception and the one Discrimination. The remaining subjects are all suitable for everyone.

3. *The three stages of mental culture* are (1) The preliminary stage of mental culture (parikamma bhāvanā) ; (2) the accessory stage (upacāra bhāvanā) ; and (3) the ecstatic stage (appanā bhāvanā).

In all these forty exercises the preliminary stage of culture is attainable. In the first eight Recollections and in the two single exercises of one Perception and one Discrimination only the accessory stage of culture is attained ; there is no ecstasy. In the remaining thirty stations of exercises the culture of ecstasy is also attained.

Again the ten hypnotic circles or devices and the exercise in respiration pertain to all five Jhānas ; the ten impurities and body-mindfulness pertain to the first Jhāna ; the first three Illimitables of loving—Kindness, Compassion and Sympathetic Joy pertain to the fourth Jhāna, and equanimity to the fifth Jhāna. Thus, twenty-six stations of exercises can induce Rūpalōka Jhānas. The four Arūpa exercises dwelling on the infinity of separated space, consciousness, nothingness and neither perception nor no-perception can induce the four stages of Arūpalōka Jhāna.

4. *The three symbols* are (1) The preliminary symbol (parikamma nimittaṁ). (2) The image symbol (uggaha nimittaṁ). (3) The transformed after-image symbol (paṭibhāga nimittaṁ). Of these three symbols, loosely speaking or by way of concession, the preliminary symbol and the image are attainable, according to the nature of the object, when practising any of these stations of exercises. But the transformed after-image is only got in the twenty-two exercises with the ten circles or devices, the ten impurities, the

body-mindfulness and the respiration-mindfulness. For it is by attending to the transformed after-image that accessory and ecstatic concentration develops. Henceforth contemplation by way of the accessory stage, stripped of obstacles and called concentration of Kāmaloka experience, is said to be accomplished. After that, to one who has maintained that transformed after-image by accessory concentration, the first Jhāna of the Rūpaloka supervenes, that is, it occurs by way of ecstasy. After that, to one who has cultivated that first Jhāna by means of the five habits (pañca vasitā), to wit, (1) turning the attention to the first Jhāna, (2) inducing and maintaining it, (3) predetermining the period of its maintenance, (4) emerging from it, and (5) reflecting on it, for the purpose of putting away the grosser features beginning with the initial imagination and other Jhāna factors in order and of striving to bring about the subtler features, beginning with sustained imagination, etc., the second and higher Jhānas supervene in due order.

Thus, in the circles or devices of earth, etc.—twenty-two stations of exercises in all—the transformed after-image may be acquired.

Of the remaining eighteen stations, the Illimitables are carried on in dependence on the concept "being" (satta paññatti).

Supernormal Intellection

Supernormal intellection (Abhiññā) can only be developed by one who so exercises himself in the four steps to Iddhi that mind and body become perfected in training, wholly in subjection, pliant and adaptable to the will. The four steps to Iddhi are (1) Conation or desire to do, (2) Mind or thought, (3) Effort, and (4) Investigation. Reminiscence of former births is developed by meditation on dependent origination (Paṭicca Samuppāda).

Now, if one has emerged from the fifth stage of Jhāna used as the foundation for supernormal intellection and performs the preliminary exercise of meditating on the phenomenon determined on, such as sitting in the cross-legged position in the air or walking in the air or water, diving or swimming in the earth, mystic disappearance or reappearance in any form willed, etc., then the fifth stage of Jhāna proceeding by way of that intellection supervenes, with a visible or other object as its object according to circumstances.

By supernormal intellection (abhiññā) we mean the five branches of worldly supernormal knowledge. They are as follows:

(1) The psychic powers named Iddhi.

(2) The celestial ear (Dibba sota).

(3) Discerning others' thoughts (Paracitta vijānanā).

(4) Reminiscence of former births (Pubbēnivāsānussati).

(5) The celestial eye (Dibba cakkhu), or knowledge of the decease and rebirth of beings (Cutūpapatti ñāna).

Insight

In the stations for exercises in Insight there are:

1. *The Seven-fold Category of Purity.*
   (1) Purity of morals (sīla visuddhi).
   (2) Purity of mind (citta visuddhi).
   (3) Purity of views (diṭṭhi visuddhi).
   (4) Purity of transcending doubt (Kankhāvitaraṇa visuddhi).
   (5) Purity of vision in discerning what is Path and what is not (maggā maggo ñānadassana visuddhi).
   (6) Purity of intellective vision which is knowledge of progress (paṭipadā ñāna dassana visuddhi).
   (7) Purity of vision which is knowledge possessed by those in the four paths (ñāna dassana visuddhi).

2. *The Three Marks or Salient features* are—
   (1) The Mark of Impermanence (Anicca lakkhaṇaṁ).
   (2) The Mark of Ill or Misery (Dukkha lakkhaṇaṁ).
   (3) The Mark of No-soul (Anatta lakkhaṇaṁ).

3. *The Three Contemplations* are the following:—
   (1) Contemplation of Impermanence.
   (2) Contemplation of Ill.
   (3) Contemplation of No-soul.

4. *The Ten Knowledges of Insight* are as follows:—
   (1) Knowledge of things in general as composite (Sammasana ñāṇaṁ).
   (2) Knowledge of composite things as waxing and waning (udayavvyaya ñāṇaṁ).
   (3) Knowledge of waning things as desolving (bhanga ñāṇaṁ).
   (4) Knowledge of dissolving things as fearful (bhaya ñāṇaṁ).
   (5) Knowledge of fearful things as dangerous (ādīnava ñāṇaṁ).
   (6) Knowledge of dangerous things as something wherewith to be disgusted (nibbidā ñāṇaṁ).
   (7) Knowledge of disgusting things as something wherefrom to wish to escape (muncitu kammyatā ñāṇaṁ).
   (8) Knowledge of things as something to be reconsidered in order to escape therefrom (paṭisankhāna ñāṇaṁ).
   (9) Knowledge of things reconsidered as something concerning which to feel indifference (Sankhārupekkhā ñāṇaṁ).
   (10) Knowledge which is qualification for the Path (anulōma ñāṇaṁ).

5. *The Three Emancipations* are the following:—
   (1) Emancipation by the concept of "Empty" (Suññato vimokkho).
   (2) Emancipation by the concept of "No-sign" (Animittō vimokkho).
   (3) Emancipation by the concept of "Not-hankering after" (Appaṇihitō vimokkho).

6. *The Three Channels of Emancipation* are—
   (1) Contemplation of the concept

of "Empty" (*Suññatānupassanā*).

(2) Contemplation of the concept of "No-sign" (Animittānupassanā).

(3) Contemplation of the concept of "Not-hankering after" (Appanihitānupassanā).

In order to obviate the article being too long, under Insight I have merely stated the themes. Further, I have not even touched upon Arūpa Jhānas and the full attainment of Cessation of Consciousness (Nirōdha Samāpatti).

Āriya Disciples

Nowhere, he who has cultivated the Path of Stream-attainment, by thoroughly eradicating five classes of immoral consciousness, to wit, the four classes accompanied by error and the one conjoined with doubt, and the three fetters of erroneous views, practice of rite and wrongful ceremonies, and doubt, banishes rebirth in the four planes of misery and is called stream-winner to the limit of seven times, that is, at most limited to seven more rebirths in the happier forms of Kāmaloka existence, and never an eighth. The Āriya Disciple who has won the first Path and Fruit is called stream-winner (sotāpanna) because he has entered the supramundance or transcendental Noble eight-fold Path which takes him across the ocean of Sansāra to Nibbāna.

And he who has cultivated the Path of once-returning, from the attenuation to which he has brought lust, hatred and nescience is called once-returner (Sakadāgami), as he is to come back once more only to this world of human beings and the six planes of fortunate sense experience in Kāmaloka. The Āriya Disciple who has attained the second path and fruit is called once-returner.

And he who has cultivated the path of Never-returning, by putting away utterly the lust of sense and ill-will and completely eradicating the two classes of immoral consciousness rooted in hatred, is known as Never-returner (Anāgāmi), for he is to be no more reborn in the seven planes of fortunate sense experience in Kāmaloka. The Āriya Disciple who has attained the third path and fruit is called Never-returner.

And he who has cultivated the path of Supreme Worth, by thoroughly eradicating the torments and defilements and the remaining five fetters of lust for existence in Rūpaloka, lust for existence in Arūpaloka, distraction, conceit and ignorance, and annihilating the remaining five classes of immoral consciousness, to wit, the four classes of immoral consciousness rooted in greed and disconnected from error and that class of consciousness rooted in nescience and conjoined with distraction, is called an Arahant, as he, who has extinguished the four kinds of Intoxicants (Āsavā), is worthy of offerings from beings in the three planes of existence. The Āriya who has attained the fourth path and fruit, having fulfilled all that had to be accomplished no more does any moral actions which result in rebirth anywhere, and has attained Nibbāna with the nexus of life still present and will attain Pari Nibbāna after death.

THE IDEAL OF BODHISATTVA

By Dr. Satkari Mookerjee, M.A., Ph.D.,
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It is a singularly good fortune for a creature to be born as a man in a race, time and place, which are conducive to the achievement of the highest purpose of life. To be born not in hell, not in the region of the evil spirits, not as a bird or beast, not as a long-living god, to be free from perversion of faith, from muteness and from birth at a time and place which are too sinful for the birth of a Buddha—these immunities are regarded as a special privilege. To be born as a human being is itself a rare privilege; rare is the time when a Buddha is born; rarer still is to have faith and to enter the orders; rarest of all is the cultivation of the holy mood, the merciful disposition to put an end to all the misery of the world. To have the enlightened mind called *Bodhicitta*, whose sole aim and purpose is to suffer for others that the latter may be happy, is a prerogative which is enjoyed by the blessed few. Blessed is the person whose whole thought is centred on the welfare of others in utter disregard of one's own good (*the Bodhicaryāvatāra*, I. 25). Such a blessed soul constantly prays for the end of suffering of the creatures whose sins he would appropriate to himself. "May I be the medicine to relieve the disease of the suffering creatures; may I be their physician and nurse; may there be no relapse of the malady. May I end the torture of hunger and thirst of the famine-stricken by showering food and drink upon them, or if that be not possible may I become converted into their food and drink. May I become the inexhaustible treasure to the poor. I dedicate all my merits to the service of all creatures that they may be free from suffering; may I be their saviour by cleansing their impurities; may I be their protector from all fears. I surrender without reservation all my accumulated merits, all the happiness that I am entitled to, for the furtherance of the well-being of all. Even the merit arising from this surrender, I dedicate to them." Nirvana lies in the abandonment of all possessions and when one is to give up everything, better is to dedicate them for others. The aspirant after enlightenment thus has to surrender every thing that he has. He must completely denude himself. He surrenders his body for the service of others. He will not protest, much less resent if anybody strikes him, slanders him, throws dust upon him, or makes fun of him. He is pleased if he, in any way, becomes useful to anybody, even as a butt of ridicule.

His prayer is, 'May not evil befall anybody on my account. May the evil disposition of a person regarding me be the cause of the fulfilment of all that he wants. May my detractors, injurers and ridiculers be blessed with the holy bodhi. May I be the refuge of those who seek refuge. May I be the light of those who want light, the bed of those who want a bed, the servant of those who require a servant. Let me be exploited by all. May I suffer till each and every living being attains Nirvana." Such is the resolution of the Bodhisatva. He would not enter Nirvana that he may be of service to his fellow creatures.

We have described in brief the ideal of the Bodhisatva, the striving of his mind and the goal of his life. Now a question arises, why should a person in full possession of his sanity thus immolate himself for the sake of others? He is not actuated by the motive of personal amelioration. It is nothing better than committing suicide. A modern psychologist may find out a perversity in such a mentality, but we are not concerned with the psychological study. All this question of self-motivation arises from the idea of self—the masterful ego. We have shown in a previous lecture that the ego is a phantom of illusion and every school of Indian philosophy has arrived at the conclusion, in spite of their metaphysical differences, that we must surrender or transcend the ego-centric bias in order to reach our highest possibility. Vedanta teaches the unity of being and according to it all differences of personality are false creations of ignorance. Depersonalization of the self is the goal of philosophy. The Buddhist does not believe in the ego or self. Personality is an illusion, which the Buddhist philosopher seeks to get rid of as much as the Vedantist does. Even the Sāṅkhya and Nyāya-Vaiśeṣika schools of philosophy that believe in the existence of a metaphysical self as the background and support of ego-consciousness, declare that the ego is a distortion of the real self, which is impersonal in its character. So impersonalization of the self is the ultimate objective of all philosophical and ethical discipline. We have no reason to be afraid of the doctrine of *Nairātmyavāda*, which is nothing more than a repudiation of personality. Once the personality is surrendered, there remains nothing to divide one self from another self. Suffering is an evil irrespective of its incidence. The Bodhisatva will not stop short until and unless all suffering is eradicated. It matters little whether it affects myself or others. The Bodhisattva does not see any difference between his own self and other selves, simply because he has seen through the illusion of self-identity. The self which is not the self of others is a perversion of the diseased mind. The Bodhisattva observes in reply, "Though the suffering in my body does not afflict other bodies, the suffering of others is unbearable to me for my love of myself. My love of self does not allow me to be unaffected by the

suffering in other bodies. Suffering is to be annihilated for its own sake —it makes little difference whether it is in me or in others. I must love others as I love myself—we are all of the same essence. If one is logically disposed to examine the true nature of suffering, one must conclude that all suffering is unowned. It does not belong to any self. It has to be warded off on its own account." The opponent may argue, "Why should you alone suffer for others? If your merciful disposition stands in the way, get rid of the weakness." But the Bodhisattva stands unconvinced by these selfish arguments. 'Why this difference of self, my brothers!' he would retort, 'It is a great gain if the suffering of one becomes the cause of the eradication of all suffering. Let me suffer alone that others may be emancipated from all torments.' The Bodhisattva does not hesitate to enter the lowest hell to suffer for others' sins. He welcomes the opportunity to be of service to the sinners. What is the use of salvation? Salvation has no charm for him. The joy that is felt by him when he becomes the instrument of the salvation of millions of creatures is the all sufficient reward he cares for.

Now I cannot refrain from raising a question. Is the ideal of the Bodhisattva of no consequence in the present age of trouble and turmoil, stress and strain? The world is being torn to pieces by the orgies of murder, communal feuds, provincial jealousies, personal ambitions and self-aggrandisement. What is the remedy? The remedy lies in the subordination of our own self-consciousness. We are too much occupied with ourselves to think of others. The less we think of ourselves and more of our brothers the better for us all. It is now held to be a truism that the idea of one nationality is a recent evolution of English education and culture. But it is nothing but a pretence. English education has made each of us self-centered and our patriotism is not free from parochial and provincial bias. What is the explanation of this but the inordinate love of individualism that is fostered by the philosophy of physical and economical well-being. We think the possessions of the world will relieve our wants. But they will never. Happiness lies in love and sacrifice, that is the direct proof of love. We must sacrifice our interests for others. This is the teaching of the Upaniṣads. But Buddhism has gone a step farther. Sacrifice not only of outer possessions, but even of our highest interests and highest happiness is demanded by it. We must realize that life is an opportunity which must be utilized in the promotion of happiness—not of myself alone but of all. My happiness is bound up with the happiness of others and the best way to secure it is to forget my happiness and to sedulously dedicate myself to promote the happiness of those who have come into the circle of my activities. The father must realize that he is for the service of

his family. The husband must think that his mission of life is to bring happiness to his wife and not that the wife is for his happiness. If we succeed in submerging ourselves in the interests of our fellows, we shall have supreme satisfaction of having done our everything—of having fulfilled the purpose of our life. To lay down our lives for the sake of the nation will be no problem. Life is not so precious as to be preserved at any cost. Personal happiness is not so worthy of being pursued as to be indifferent to the suffering of others. Let us first realize our identity of being with those who have come into our contact—with the family members, with the nation and then with the whole world. The progressive expansion of being will make the progressive realization of life's mission possible until we reach the highest consummation. Individualism has become the curse of our national life—we must transcend it in the light of the Bodhisattva ideal.

Bhikkhu Narada

THE BUDDHA-SASANA

By the Most Ven'ble Palane Siri Vajiranana Maha Navaka Therapada

सब्ब पापस्स अकरणं
कुसलस्स उपसम्पदा।
सचित्त परियोदपनं
एतं बुद्धान सासनं॥

To shun all evil, to do all good, to purify the mind,—this is the Teaching of all Buddhas.

—Dhammapada.

There is a Teaching more fresh than the dawn. Beautiful in the beginning, beautiful in the middle and beautiful in the end. It teaches all about man (and all living beings), and shows the Path of Deliverence.

This day of days, on which the Sun of Truth illumined the benighted world, let us think of that very Teaching, the *Tathāgata-Dhamma*.

The whole teaching of the Sambuddha is embodied in the stanza of peerless beauty quoted at the head of this writing.

The first line reads *Sabbapāpassa akaraṇaṁ*. It teaches Sīla. The disciple who aspires to attain Purity must observe *Virati Sīla* and *Cāritta Sīla*.

He abstains even from the thought of committing any evil by word. Lying, tale-bearing, harsh words, and gossip are foreign to him.

He abstains even from the thought of committing any evil by body. Killing, stealing, misconduct and drunkenness are foreign to him.

He abstains from the very thought of earning a living by wrong means. He has nothing to do with the slave trade, with the manufacture and sale of arms, with the manufacture and sale of poisons and intoxicants, with soldiering or the breeding and sale of animals for slaughter.

He does not earn a living by pretending to be a patriot or a saint. He ever remembers the words of the Tathāgata:

Easy to live is the life of a shameless one who is as impudent as a learn-crow, back-biting, forward, arrogant, and corrupt.

Hard is the life of a modest one who ever seeks purity, is detached, humble, clean in life, and intelligent.

Virati-sīla makes one intrinsically pure. *Cāritta-sīla* makes one a polished dutiful person.

Sīla manifests itself as purity of body, of speech, and of mind. Shame to do evil and fear of consequence are its proximate cause.

The *Sīlavanta* or the virtuous person gains both worlds. Owing to the effect of heedfulness the virtuous person acquires much wealth. Of him a good report is noised abroad. He enters an assembly boldly and gladly. He dies in peace, and reaches a happy destiny.

"*Sīla* (virtue)", says Gurulu-Gomi, "*is the vessel that takes us across the ocean of fear; the painter's brush that beautifies the form; the garden in which the tree of merit grows; the unbreakable diamond casket filled the jewels of virtue; the blossom surrounded by the bees of respect and honour; the hero that never fears death; the tonic that gives beauty to the body; the crest-jewel of the universal monarch of righteousness; the great ocean in which the Triple-Gem was born; the lotus lake in which the swans of the devotees swim; the sun of autumn that dispels the darkness of poverty; the valley through which the river of love flows; the one chariot for those who would ride to the City of Nibbāna; the great rain-cloud which allays the heat of birth, old age and death; the king of righteousness who bestows security on all beings; the charm that protects the Buddha-sāsana.*"

The second line of our verse reads, *Kusalassa upasampadā*. Here the term *Kusala* stands for *Samādhi*, meditation or concentration. Seated on the lotus-throne of *Sīla*, one strives to attain onepointedness-of-mind.

He who is established in perfect virtue, says the *Visuddhi-Magga*, must approach the good teacher who gives him subjects of meditation, and accepting, from among the forty subjects of meditation, the one befitting his own temperament, retire into a suitable place and develop concentration.

If he practises the *Paṭhavi-kasiṇa*, he prepares the *Parikamma-nimitta*, as explained in the *Visuddhi-magga*, places it before him, dedicates his life to the Triple Gem, calls up *saddhā* (confidence), and puts forth effort, saying, "By means of this good practice I will attain to the Deathless". Gradually, he becomes wholly absorbed in that one object and all irrelevant thoughts are inhibited. Then a stage is reached when he is able to visualise the object even with closed eyes. He now concentrates on this visualised image until he obtains the *Paṭibhāga-nimitta* or conceptualised image. With the realization of the *Paṭibhāga-nimitta*, the five hindrances of sense-desire, ill-will, sloth-torpor, flurry-worry and perplexity are burnt and the First Jhāna, endowed with applied thinking, sustained thinking, rapture, bliss and onepointedness of-mind arises.

In due course, if he so wishes, he may attain the other four Jhānas too.

"There is no wisdom to him who lacks concentration," says the Blessed One, "In whom are both concentration and wisdom—he, indeed, is in the presence of Nibbāna."

The disciple who has made his mind calm by means of *Samatha-bhāvanā* begins to cultivate *Vipassanā* or Insight. Wherever he turns his eyes he sees the three salient characteristics of Impermanence, Painfulness and Soullessness. These beneficial Insight exercises can be practised everywhere. In due

course, the disciple who practises diligently accomplishes the Insight of Impermanence. To him who comprehends Impermanence the comprehension of Painfulness manifests itself. To him who comprehends Painfulness the comprehension of Soullessness manifests itself. And in him who comprehends the seal of soullessness, the delusion of an 'I' presiding over the Five Aggregates is brought to utter destruction, and even in this present life he attains Nibbāna.

Thus *sa-citta pariyodapana* or purification of mind is accomplished by Paññâ, wisdom.

In this noble dispensation, the disciple moves upward gradually, with sure steps. The discipline taught by the Tathāgata brings about restraint. Restraint brings about remorselessness. Remorselessness brings about gladness. Gladness brings about rapture. Rapture brings about repose. Repose brings about bliss. Bliss brings about concentration.

By concentration one sees things as they really are.

* * *

'Once the Exalted One was staying at Kosambi in Sinsapa Grove. Then the Exalted One gathering up a few sinsapa leaves in his hand, said to the monks:

'What think ye, monks? Which are the more numerous, just this mere handful of sinsapa leaves I have here, or those in the grove overhead?

'Very few in number, lord, are the leaves in the handful gathered up by the Exalted One: much more in number are those in the grove overhead.'

'Just so, monks, much more in number are those things I have found out, but not revealed; very few are the things I have revealed. And why, monks, have I not revealed them?

Because they are not concerned with profit, they are not rudiments of the holy life, they conduce not to revulsion, to dispassion, to cessation, to tranquillity, to full comprehension, to the perfect wisdom, to Nibbana. That is why I have not revealed them.

And what is it, monks, that I have revealed?

Just that this is Ill. This is the arising of Ill. This is the ceasing of Ill. This is the practice that leads to the ceasing of Ill. And why so?

Because, monks, this is concerned with profit. It is the rudiment of the holy life. It does conduce to revulsion, to dispassion, to cessation, to tranquillity, to full comprehension, to the perfect wisdom. It does conduce to Nibbana. Therefore have I revealed it.

Samyutta Nikaya.

BUDDHISM AS A LIVING FAITH

By Revd. Arya Asanga.

There are living faiths, and dead faiths, just as there are living languages and dead languages. I call a dead language such a one, which does no longer satisfy the daily and hourly needs of man, one which he does not hear softly crooned in his mother's voice while being cradled in her arms, one which he, in his turn, does not speak in tenderest moments of endearment when in communion with his child. In this sense Sanskrit and Pali, Greek and Latin are of course dead languages, no longer understood nor used by the great majority of the population as their aptest, most perfect means of rational inter-communication, as the visible and audible expression of their deepest emotional as well as intellectual life. Only when a language is this, and as long as it is this, it is also a constantly changing, growing, progressing language. Because man employs it as a means of expression, to give voice to all his sensations and mentations, from the most gross and primitive to the most subtle and abstract, therefore he is constantly influencing it, working upon it, recreating it, rejecting something, adding something else, changing this, and improving that, in short continually perfecting it, and in this labour himself growing, himself improving, himself perfecting. Such a living movement forward is what is called Evolution, the magic word of power of modern science. And from its sway nothing escapes, not even religion.

Revd. Arya Asanga

So also a living faith is a faith which still is the fullest expression of the people's religious life, not only in exceptional moments or on special days of holy feasting, while it lies forgotten on ordinary week-days, but in their everyday life, at every moment of the day, when in the smallest as well as the greatest affairs of life, in rejoicing as well as in sorrow, it will speak to them and admonish them with a living voice, trying to keep them from evil ways and devoted to the good. Now, when thus intimately connected with man's life in the search of wisdom as well

as beauty or religion with man's life, then it cannot be but that the practical experiences of that life will inevitably re-act upon the religious experience, and vice versa. And the religion will grow along with man's evolving life. It will broaden out with a broadening knowledge of life, it will improve and perfect itself, with the improvement and perfection of the individuals, whose guide it is meant to be, yet by whom it is itself guided also.

I must leave it to everybody individually, by the criteria above devolved, to judge in how far Buddhism for him is still a living faith. But, if my opinion is worth anything, I may here say what it has been for me who have only three short years ago wholly identified myself with its life and forward movement.

Why have I done so? For one reason, because I found Buddhism of all the faiths the least bound by Orthodoxy, Authority and Tradition. I do not say that it is entirely free of these. It need not be, for I do not think that any faith living among men can be so completely. If only it leaves the individual a fair amount of freedom, one may be content. Freedom to accept what his conviction tells him is essentially right, and to reject what his deepest apprehension tells him is fundamentally wrong. Freedom to use his critical faculties, in the form of so-called "higher criticism," on all the Holy Scriptures, Pali and Sanskrit, Chinese and Tibetan, of the one great all-embracing Buddhist faith. Freedom also, and not the least though the last mentioned, to hail anybody who believes in the Buddha as the great spiritual Guide of mankind, and in the essential teachings of Buddhism as a revelation from His Supreme Wisdom,—freedom to hail, I repeat, such co-believers, whether they belong to the Siamese or to the Burmese sect, to the Northern or to the Southern Church, or to no strictly Buddhist denomination at all, as fellow-members of one faith, as co-travellers along the one path to the ultimate liberation of Nirvana.

Such freedom only, I thought, was compatible with the modern conception of Evolution, as the free growth of an infinite life, power, or energy in infinite ways, till it comes to rest again in the boundless bosom of Nirvana. I had not found such a measure of freedom in any other faith. In no other faith had I found embodied this principle of the inviolable sacredness of individual freedom so clearly and sharply defined in the words of the Great Master himself as in Buddhism.

Said the Lord, the Enlightened One: "In him who depends (on others) there is wavering. In him who is independent, there is no wavering, there is tranquillity. That is the end of woe" (*Udāna*, p. 80, Cap. VIII).

Again: "Wherefore, Ānanda, do ye abide islands unto yourselves, refuges unto yourselves, taking refuge in no other: islanded in the Law, taking refuge in the Law, seeking refuge in no other." *D. N.*, II, 101).

Also: "Do not ye go by hearsay, nor by authority, or by tradition, nor out of respect. But *when you know of yourselves*: 'These teachings are not good'—then reject them."* (*Ang. Nik.*, I, 188).

There exists a shorter and more effective form of the latter saying in Sanskrit, which may be quoted here also: "Parīkṣya, Bhikṣavo, grāhyam madvaco, na tu gauravāt", "Do not accept my word, O Monks, out of regard for me, but only after having duly considered it."

It is this saying especially which places Buddhism on one line with modern science, on one line with everything that stands for living progress, as against the dead slavery of the old. Not because it is in the Books; not because it is said to be the Buddha's word; not because anybody, be he monk or layman, says it is good, have we to accept anything, but when our own mind approves of it, shall we hold it as our highest treasure, our refuge and our attainment. It is thus that the Tathāgata himself attained the highest wisdom. And it is thus only that we may hope to keep our religion and ourselves abreast, and in harmony with the constant advancement of human knowledge and human relationships, with the intellectual and social life and progress of our own age.

Constant reform is necessary to achieve this. Obsolete forms, which may have served their purpose 5000 years ago, must be remodelled, adapted to modern conditions, or dropped altogether, just as we see such changes happen in a living language. If somebody, or some group of persons, would doggedly cling to the old forms, he or they would in a few generations speak a language which would no longer be understood by their fellow-men, with whom they would therefore lose all contact. The same happens to those who in religion cling to the old, and repeat the old only, and disregard or even despise to consider the new, whether it be bad or wholesome. Their fate is to be left alone, aground in a backwater, while the stream of evolution sweeps irresistibly past them.

May Buddhism be spared such ignominy by the progressive among its leading laymen, and its leading monks. May they find ways and means to let its truth measure itself fearlessly with modern life, and let it penetrate this life in all its branches—science, philosophy, religion, art, politics, economics, education and so guide it aright to its destined end.

* Woodward's translation. The last quotation is much abbreviated.

TRUE LIFE

By The Hon. Dr. W. A. De Silva, *J. P., Minister of Health, Ceylon.*

A discourse was broadcasted by Rev. Somananda Thero of Perakumba Pirivena, Kotte, which gives one food for reflection, particularly significant at this time of stress and conflict. The following observations are based on the discourse:—

Once, when the King of Kosala, and the King of Benares, were being driven by their charioteers, the two vehicles met each other on a narrow road. Neither of the charioteers would give way lest the dignity of his Royal Master would be lowered by giving way to the other King.

The charioteers after waiting for some time, decided to solve the problem, and met each other and held the following conversation. "Friend", said one of them to the other. "Let us find out which King excels most in right conduct, and give precedence to him." The Kosala charioteer said, "My King is very powerful, he subdues his opponents who are fierce and warlike, by fighting them. He subdues ruffians by chastising them. He subdues the miser by taking away his ill-gotten wealth. He subdues the liar by means of propaganda. He is successful in maintaining his power in the State by these means. He is respected and feared by all".

The charioteer of the King of Benares said, "My Royal Master is also respected as a powerful and just monarch. Friend! He follows quite a different line of policy. He subdues his opponents by kind acts and by friendly conduct. He subdues the ruffians, by mildness. He subdues the miser by giving him wealth, and he subdues the liar by the exposition of truth. He is eminently successful, and his fame is well maintained". The charioteer of the King of Kosala, answered, "Friend! You are right. Your King is the greater man and so you pass on. I readily give him precedence".

A culture and civilisation built up on aggression and suppression are like the flame of a bon fire. There is light, heat, and display, but eventually it ends in destruction. A culture and civilisation like a stream of clear water sustain life and are conducive to the maintenance of happiness. So will be a country, a nation, a race and an individual. The power and glory based on aggression will bring misery. The power and glory of those who conduct their lives and enterprises in accordance with dictates of friendliness bring happiness whether it is for a country, a race or an individual, so the Lord has preached thus:—

"Through non-anger will anger be subdued,
Through good conduct will evil doer be subdued,
Through charity and liberality will the miser be subdued,
Through truth will the liar be subdued."

A COUNTRY RAMBLE

FRANK R. MELLOR

Next to the pleasures of my garden my delight is to ramble along the green cart roads which, like a tangled skein of green silk thrown at random upon a checkerboard of green, brown and golden fields, cover the land around my village. Unmapped and ever-changing as some are closed by the encroaching vegetation or the greed

Mr. Frank R. Mellor

of an avaricious landowner, and others are opened by the needs of agriculture, they wind in and out, up and down, between the fields; each gateway serving as the window to a new vista.

Leaning upon this gate, one gazes at leisure over a sea of pale-yellow barley, beyond which, in the far distance are seen the brown tors of Dartmoor. The next gate presents to the view a field of clean green grass such as the town dweller never knows. Across it move, with ever munching jaws and swishing tails, a herd of red Devonshire cattle. They are milkers and their well-groomed hides shine like mirrors in the afternoon sun. As they see me they stop and stare. "Have I come to drive them home before milking time, or what do I want?". I speak to them in a re-assuring tone and they return to their everlasting task of cropping the herbage.

The next field may contain sheep. Uninteresting creatures except at lambing time, surely of all domestic animals they are the most stupid. Their field is perhaps shared by horses, which sensing the intruder and fearing work time, move quietly to the far side of the field.

Of all domestic animals, the pig seems to be the only one that is not content with its lot. The others seem to accept the fate with indifference but not so the pig. He comes up to the intruder with eagerness. His eyes are quick and intelligent and he tries to tell of his grievances; but alas, the only sounds that issue forth are grunts and squeals. Poor seeker for something higher who

cannot find the way. Once enclosed in a sty the divine spirit of discontent gradually gives place to greed and gluttony and he or she becomes a mere instrument for producing pork and bacon. A vivid object lesson of the result of the indulgence of the senses, which just imprison and then destroy.

I follow the lane on the right. It leads me along the side of a steep hill. First past a poultry farm ; past the lonely dwelling of the owner, a half discarded railway-coach and the other half built of such chance materials as came to hand ; then past the poultry-run, divided into separate compartments by wire netting, each full of different breeds of fowls busy with their love affairs, their fights and their intensive search for the ever elusive grain ; but with the shadow of the axe always hanging over them. Surely to them, "all things are transient".

But now the path runs through a little neglected wood on the side of the hill. On the left side a mass of undergrowth and neglected trees, each of them fighting for that air and sunshine which are the necessity of its life, slopes steeply into the ravine and stream, a hundred feet below. The right side, just as neglected, rises steeply until the wood ends in a tall hedge which shuts out the sky.

Who knows what lies hidden beneath all this over-grown undergrowth? Perhaps the entrance of a cave, filled with kegs of smuggled brandy or French wines, relic of days, not so long ago, when smuggling was considered a respectable trade in this part of the country. Perhaps the skeleton of some poor girl who crept here to end a beautiful young life and hide her shame. May be she lies there, her boney hand still clutching the poison phial and the vegetation covering her bones as with a blanket.

Hist! What is that? There is a plaintive cry and a rustle in the undergrowth. Is it her ghost come to say how rightly I have guessed? No! It is a tragedy, but a daily recurring one. From beneath a bush, diagonally across the path runs a rabbit. It moves in a curious way, as if its limbs were half paralysed but forced to move by a great fear. It disappears in the bushes and the cause of its despair, a vindictive, murderous stoat, follows on its track, casting at me a look of hate as it passes.

Sick at heart of the never-ending tragedy of nature in which everything from animalcule to man seems to live by destroying some other being, I continue my ramble.

It must have been thus in the time of the Blessed One, stoat killed rabbit ; hawk destroyed the smaller birds which in their turn destroyed insects, and if they were not destroyed by man, rabbits, insects and birds, would destroy him by devouring his crops. Must it always be so?

I am stopped by a dazzling blaze of sunshine emblem of that light which will not be mine in this life. The path has ended abruptly at the gate of a wide open field in which the red cows are grazing peacefully.

These, at least, are killed yet do not kill. And so it is with most animals domesticated for the use of man, the greatest killer of them all. The riddle seems inscrutable, and, with a sigh, I give it up.

The farmers in these parts are kindly folk and make no objection to individuals skirting their fields, and in this way I debouch into the main road.

I usually keep away from the main road. It has beauty enough to satisfy an artist, with its black surface shining in the rays of the declining sun, and the tall green trees on either side, which in places meet in the centre, making dark tunnels. Like the path through the wood, on one side is a steep hill and on the other a ravine. The hill is a medley of fields, tall hedges and trees. The ravine is dark with overhanging trees except here and there where the sun penetrates and glistens upon a running stream.

I turn my footsteps homeward. Hurrying motor cars pass me. Hurrying for what? In most cases the occupants have no real need for speed and they are missing the finest scenery in the land. Two scantily dressed female cyclists pass me, wearing upon their faces that tense look which comes to all female athletes ; they are all sweat and dust and have bartered their sweetness and charm in order to be able to brag that they rode so many miles in such a time. More motor cars in an intermittent stream and then, from the distant town, comes the wailing sound of the Sirens, telling of approaching enemy aeroplanes. More death and destruction!

At once I have the road to myself; all others have sought cover. But I am an old man and for me the illusion of life and death has passed. I know of no shelter and seek none but seat myself upon the low wall which borders the ravine and rest in solitude, enjoying the beauty of the scenery and the evening sun.

I have been meditating for perhaps a quarter of an hour when I notice a poor, bedraggled cat advancing down the road towards me. It is white, with ugly brown and black markings. It walks as if its feet are sore and staggers as if exhausted.

For some reason, which I am unable to explain, although I have no great liking for cats, they seem to be greatly attracted to me. This one is no exception to the rule, and, having first rubbed herself against my legs, she weakly jumps on to the low wall and snuggles up close to me, probably asking for aid. I give the expected caresses and notice that the poor thing is in an acute state of starvation and its ugly hide covers a mere framework of bones and sinews. Asking my pity, it mews, but its voice is so faint that it can scarcely be heard.

I recall the many tales I have read or heard, of cats travelling long distances to return to homes from which they have been separated and decide that this is one of those cases and that the poor animal is making its way to the neighbouring town five miles away. "Well, Old Girl,"

I say, "If that is the case I'll give you a lift and a meal."

I take the starving animal in my arms and rise to commence the walk to my home which lies two miles nearer to what I conceive to be my cat's goal. Just as we start the "All Clear" sounds and the road comes to life with motor traffic again.

The poor cat is a nervous wreck and every time a motor car whizzes past, it shrinks and quivers in my arms. But the culmination arrives when the motor coach which plies between the distant town and another twenty miles behind us, passes with a rush and a roar. The cat becomes half mad with fright. It sticks its claws into me and tries to hide under my arm. Perhaps when its owner decided to get rid of it, it was taken for a ride in a similar coach and thrown overboard, far from home. I soothe and caress the poor wretch which gradually becomes quiet. The only time it shows any disposition to leave me is when we pass a field in which the farmer is feeding his pigs. Poor thing, the fire of hunger must be burning very fiercely in its emaciated little body.

When we turn off the main road towards my cottage, the cat gives some signs of unrest but is probably too weak to care much where it goes.

"Here! Mrs. Smith, I have brought you a cat," I call to my house-keeper as I enter the house. "Wherever did you find that thing?" she rejoins and at once, without further question, sets about making a meal for it.

Whilst its meal is being prepared, having first drunk a saucer of milk, our guest perambulates the room. I notice that it does not rub itself against the furniture, and so gather that our humble abode is not altogether to its liking. However, the hunger stricken beast ravenously attacks the food provided. When the first plate full is eaten we give it more, and more, until at last it can eat no more.

With its stomach full, the wanderer becomes a different animal from that which craved aid at the roadside. It assumes that air of superiority to all human beings which is the manner of the cat. Having told us that it wishes to go outside, it perches itself upon the low stone wall which separates our garden from our neighbours, and is soon joined there by our neighbour's cat. They touch noses and yeowl for a minute. That done they sit opposite each other and indulge in mutual stares. Perhaps they are talking by telepathy and the stranger having asked what sort of people we are to live with, receives a bad account of us from the next-door-cat, who considers our scraps his lawful perquisite. In any case, our home does not appeal to the wayfarer, for, as the dusk deepens, she turns round, walks along the wall to the garden gate and without a single backward look of thanks, jumps down into the road.

I follow it with my eyes. It reaches the corner of the lane, turns into the main road and heads for the distant town.

Poor animal! Like the vast majority of us, it is bound to the wheel by the chains of craving yet strives for a distant goal. May it find peace.

"Your tea is ready, Sir", says Mrs. Smith, "Shall I pour you out a strong cup? You must need it after your long walk."

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'Suppose, monks, a man should throw into the mighty ocean a yoke with a single hole, and there were a blind turtle to pop up to the surface once in every hundred years.

Now what think ye, monks? Would that blind turtle push his neck through that yoke with one hole whenever he popped up to the surface, once at the end of every hundred years?

'It might be so, lord, now and again, after the lapse of a long time.'

'Well, monks, sooner I declare would that blind turtle push his neck through that yoke with one hole, popping up to the surface once a hundred years, than would a fool who has gone to the Downfall become a man again.'

—Samyutta Nikaya.

TAXILA

By Bhikkhu Silabhadra

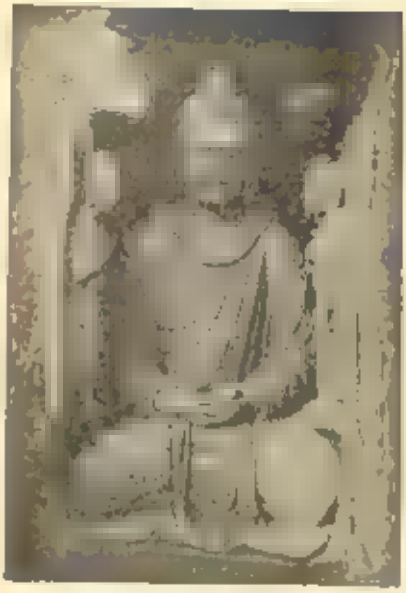
While staying at a small station in the North-West Frontier Province within easy reach of Taxila, which is within the Punjab, we conceived the idea of visiting Taxila. Accordingly, one morning we left our station at eight o'clock, and after a drive of two hours through beautiful hilly countries arrived at our destination. Taxila—once a bright star illumining the ancient Indian world from which her glory spread to the rest of the civilised world of those days,—now only ruins, stupendous ruins evidencing a past that excites the awe and admiration of visitors from all countries of the modern world! The ruins have been unearthed as a result of extensive excavations carried out by the Archaeological Department. They bear unmistakable proof that what was once a vast, most advanced and prosperous city was not subjected to a gradual process of decay by time, but that it was destroyed by acts of vandalism on the part of the barbarous hordes that effected their entrance into India through the Khyber Pass, that fateful doorway to Hindusthan, and looted the places they traversed. Before taking the reader to the ruins, it will not be out of place to relate briefly the past history of Taxila.

The name of the city was originally Takshaśilā which was later on transcribed as Taxila by Greek and Roman writers. We find mention of it in the Mahabharata where it is recorded that king Janamejaya conquered it and performed the great snake sacrifice. From the Buddhist Jātakas we learn that in the third century B.C. and during the centuries following, Taxila was a renowned university town, famous for the cultivation of wits and sciences. Chanakya, the widely known minister of Chandragupta, was born here. In the year 326 B.C., Alexander the Great, swooped down on the Punjab. The then reigning king Ambhi of Taxila was at this time at war with two neighbouring kingdoms—those of Porus and Abhisāra. With a view to strengthening himself against these enemies, Ambhi readily made submission to Alexander and helped him with troops in his expedition against king Porus. In return for all this Ambhi was re-instated on his own throne and rewarded with other territories by Alexander.

Soon after the death of Alexander, Chandragupta, the king of Magadha, completely annihilated all Greek influence east of the river Jhelum and annexed Takshaśilā and other Punjab States to the Magadha empire. Chandragupta's iron rule proved oppressive to the conquered countries, and after his death, when his

son Bindusāra succeeded him, Taxila revolted and attempted to throw off the Maurya rule. The crown Prince Asoka, however, quickly suppressed the rebellion and ruled at the place as viceroy on behalf of his father.

Asoka died about 231 B.C. Soon after his death, the Magadha empire broke up and with the decline of the Maurya power, Taxila once more asserted her independence, although it was very short-lived. There were fresh invasions from the Bactrian Greeks who regained possession of Taxila.



Buddha in a Niche at Jaulian, Taxila.

The Greeks ruled over Taxila for a little over a century when they were ousted by the Sakas (Scythians) from the West who became masters of the kingdom of Taxila. Subsequently, Taxila was united with Arachosia under a Parthian king named Gondophares. This union was effected in the beginning of the Christian era. Between 60 and 64 A.D., the sovereignty of Taxila was transferred from the Parthians to the Kushāns who originally belonged to the extreme north-west of China. The most famous of the Kushāns was Kanishka who made Purushapura (modern Peshāwar) his winter capital. After the death of the Kushān king Vāsudeva, the downfall of the Kushāns began until, in the 5th century A.D., they were completely extinguished and Taxila destroyed by the barbarians known as White Huns. Taxila never recovered from this disaster and was found, in the seventh century, to be a dependency of Kashmir by Huan Tsang who visited it.

Such, in brief, is the eventful career of Taxila. Now an insignificant village of that name bears in its bosom the faded memory of its past glory.

We now turn to the ruins. They are so vast and so full of interest for everybody, that a minute examination of them in a day or two is an impossibility, and with the limited time at our disposal, we hurriedly went through them and our curiosity, instead of being satisfied, only increased.

There is the Dharmarājikā Stūpa which was the first Buddhist structure to be erected on the plateau. Although we do not know for certain when this structure was built, the possibility is that it was erected in the reign of Emperor Asoka. The main structure has a raised terrace around its base which is ascended by

four flights of steps on four sides. On the raised terrace, around the foot of the Stūpa, is the usual "pradakshiṇa patha." From the existence of a broken pillar to the left of the flight of steps on the eastern side of the Stūpa, it seems that the pillar is an imitation of what are widely known as Asoka pillars. It must, at one time, have supported a lion capital. There is a circle of small chapels around the Great Stūpa, in one of which a most interesting discovery was made. Genuine relics of Lord Buddha himself were found in it. The silver vase containing the gold casket in which the bone relics were deposited, had in it also an inscribed scroll. The inscription is dated in the year 136 (78 A.D.) and is in Kharoṣṭhī character recording that the relics, which were those of Lord Buddha, were enshrined by Urusaka, a Bactrian, in his own Bodhisattva chapel at the Dharmarajikā Stūpa at Takshaśilā.

From the Dharmarājikā Stūpa, we moved towards the group of Buddhist remains at Jaulian which is situated on the top of a hill about three hundred feet in height. The monuments there are in a good state of preservation. They include a large monastery, and by its side two stūpa courts on different levels with a third and smaller court adjoining them. There were three entrances to provide access to these buildings. Several colossal images of the Buddha, Bodhisattva figures and other beautiful images are there. One notices with interest the Kharoshṭhī inscription on one of the small Stūpas, the inscription reading :—

Saṅgha-mitrasa Buddhadevasa
Bhichhusa dāṇamukho.

"The meritorious gift of Bhikkhu Buddhadeva, friend of the Saṅgha". On the left side of the entrance to the monastery is a small chapel which preserves within it a remarkably beautiful group of stucco figures. In the centre is the image of the Buddha in a sitting posture in the attitude of meditation (see p. 204). On his right and left are two standing Buddhas with two attendant figures behind. One of these latter holds the chauri, the other is the Vajrapāṇi. The monastery is provided with a Hall of Assembly, ranges of cells on four sides of the quadrangle, bath room, kitchen, refectory, store-room etc. The various images of the Buddha in various attitudes found here are quite unique.

We next visited the temple at Jāṇḍiāl. It is a curious structure and unlike any Indian temple. It stands on an artificial mound about twenty-five feet above the surrounding country. Its plan is certainly not like that of a Buddhist temple and there is a total absence of any Buddhist images among its debris. From all this, the view has been taken that the temple belonged to the Zoroastrian religion. The character of its construction indicates its date and from this indication it is concluded that the temple was constructed in the Scytho-Parthian period, at a time when Zoroastrianism would naturally have a strong hold at Taxila. At a little distance from

the Zoroastrian temple stand two Buddhist-Stūpas on two different mounds.

We next turned our attention to the site called Sirkap, the place to which the city of Taxila was transferred from its original site, the Bhir Mound, in the 2nd century B.C. after the Bactrian Greeks had conquered the Punjab. The fortification wall of the city is still to be traced with rooms substantially built against the inner face of the wall. These rooms must have been intended for the guards. One would also find the remnants of a ramp. These ramps appear to have been intended for the defenders to mount on to the wall. Within the wall, from the excavations the high street of the city has been discovered with numerous buildings on either side of it. There are regularly aligned side-streets between these buildings among which is a large Buddhist temple together with a number of small shrines apparently connected with Jainism. Among the buildings, the majority of which must have been dwelling houses, is one which has the appearance of having once been a palace. It occupies a central position and three entrances to this edifice are still existing. Remains of what was once the Hall of Private Audience, the Court of Public Audience, Court of the Guard, the Women's quarters and the Chambers that were presumably occupied by the king are still to be seen. The menials' quarters are also traceable. When the excavations were carried out, they yielded a very curious result just where the women's and menials' quarters are situated. Between these quarters there is a small court with a square stūpa base on its north side. Alongside this Stūpa, there were found four small votive tanks of terracotta. These tanks are now preserved in the Taxila museum. Each tank has a descending flight of steps and inside each are aquatic animals, birds perch on the edges of these tanks while their corners are surmounted by small lamps. Exactly similar votive tanks, known as yama-pukur, are still known by maidens in Bengal who dedicate them to Yama, the God of Death. How these votive tanks found a place in the religious observances of ancient Taxila is an extremely interesting matter for research.

In the museum at Taxila are displayed the antiquities recovered from the houses in Sirkap. They include, among other things,—terracotta figurines and toys; stone bowls, goblets, decorated plaques and dishes; folding chairs, tripod stands, horses' bridles, swords, daggers, scent-bottles, pens and ink-pots, ornamental pins, bells, finger-rings; numerous collections of gold and silver jewellery and several thousands of coins.

About half a mile from the ruins described above is a hill on the top of which is the Kunāla Stūpa, and we proceeded to that place. A very steep climbing has to be done to get to the summit of the hill. From the hill top the surrounding scenery is charming. The stūpa was built by Asoka in memory of his son Kunāla.

It was visited by Huan Tsang, according to whom Kunāla's step-mother Tishyarakshitā fell in love with him. She induced Asoka to send him to Taxila as Viceroy and subsequently organised a conspiracy in the course of which she forged a Royal warrant ordering Kunāla's eyes to be put out. The order was carried out and Kunāla with his wife begged his way to the distant capital of his father. The conspiracy was exposed and the queen put to death. The story goes that the prince's eye-sight was restored at Buddha-Gaya through the miraculous power of a Buddhist Arhat named Ghosha.

The Stūpa is situated on a lofty rectangular base which rises in three terraces, and is of imposing dimensions. There is a large monastery to the west of the stūpa and at a slightly higher level. It has high walls and consists of a court and a hall. The court has an open rectangle in the centre surrounded by a raised verandah and cells. The cells are provided with arched niches. Part of the monastery has disappeared and it is difficult to say if it had any further equipments.

By the time we had finished with the Kunāla Stūpa, the day was well nigh at an end. As evening was rapidly approaching, we had to give up the idea of visiting two more sites, the Bhir Mound of which mention has been made before, and Sirsukh. To the latter place, the city of Taxila was transferred for the third time by the Kushāns. These interesting places we had to omit from our programme, as there was the Attock bridge for us to cross within 6-45 P.M. when it is closed to all traffic. To be in time, we regretfully left the ruins and, on our way back, stopped for a short time at the Museum to have a look at the archaeological finds preserved there. The collection is wonderful and of absorbing interest.

On the way, we passed through a place called Hasan Abdal in the neighbourhood of Sirsukh. The sacred tank of Elāpatra mentioned by Huan Tsang in the account of his travels is here. It is now known as the Panja Sahib and in the possession of the Sikhs.

At night-fall we reached our station. Thus ended a day's very instructive and enjoyable trip.

HUMAN NATURE IN CHRISTIANITY

By Sukumar Haldar.

An outstanding aspect of Christian theology is that it regards mankind as tainted with sin and looks upon this as a bad world. Cardinal Newman held that "our race's progress and perfectibility is a dream, because revelation contradicts it." This is a gloomy theology which detracts seriously from the Creator's character as a loving God. As a

Mr. Sukumar Haldar

matter of fact, we find that upon the whole, human life has more of happiness than of sorrow in it; more of good than of evil. Charles Darwin has observed: "According to my judgment, happiness decidedly prevails, though this would be very difficult to prove. If the truth of this conclusion be granted, it harmonizes well with the effects which we might expect from natural selection. If all the individuals of any species were habitually to suffer to an extreme degree, they would neglect to propagate their kind; but we have no reason to believe that this has ever, or at least often, occurred. Some other considerations, moreover, lead to the belief that all sentient beings have been formed so as to enjoy, as a general rule, happiness." Sir James Picton has observed: "For more centuries, for more millenniums than science has yet counted, mankind has been slowly growing towards the light of the higher life. All this time they have been learning by experience which is good for them." Bishop Barnes admits that the Christian theory of evil "is an impasse, the most impenetrable of all the barriers which man tries to pierce by speculative inquiry". He admits also that we cannot postulate two gods, for the cosmic process is plainly a unity, we cannot believe that God is morally inert. A Unitarian theologian, the Rev. Dr. Charles W. Wendte has expressed his conviction in "the essential dignity of human nature, and its gradual

improvement through natural and orderly process of evolution.

> Step by step, since time began,
> We see the steady gain of man,

and this gives us the largest faith and hope in his possible future. This faith in man's individual improvement gives birth to our larger hope for the progress and betterment of human society."

The wide influence of the Bible has produced its inevitable consequences. Men who represent Western civilization believe in the "natural vindictiveness" of mankind. Carlyle assumed the "inevitable tendency" to revenge as a divine feeling in the mind of every man and as a "monition sent to poor man by the Maker Himself". In a sermon preached by him in 1928 the Very Rev. Dean Inge said: "One cause of perverted patriotism is the native pugnacity of the being, and it has been thought by many that the European is the most pugnacious of all the races of the world." The European owes his fighting tendency to his Maker, who is not really a jealous and vindictive God but is the Father of Mankind and a just God. He owes it to the quaint teaching of his Bible.

The researches of modern anthropologists go to show that man is essentially peaceful and good-natured. It has been also observed that even carnivorous animals do not display a violent spirit except under the pangs of hunger and during the mating season. Professor G. Elliot Smith, F.R.S., has shown in his Conway Memorial Lecture for 1927 on "Human Nature" that the writings of a long series of travellers and ethnologists with reference to uncultured peoples have made it clear that the original qualities of mankind exhibit no taint of wickedness, and that the primitive peoples are in fact peaceful, happy, good-natured, faithful and kind to their wives and indulgent and considerate to their children and possess a natural sense of right and justice and are truthful and honest. The dogma of the "old Adam in man" is an insult to a benevolent Father of Mankind. Sir Arthur Keith has observed that "since Christianity has been introduced as the *moral guide for men* wars have become increasingly inhumane."

Shelley was a humanist. Christians ridicule his "Utopian belief in the ultimate perfectibility of man." Referring to what he describes as "the bleak religious teachings about Original Sin", Mr. Ivor Brown wrote in the *Manchester Guardian Weekly* of November 25, 1938: "If man was by nature a red-toothed bully, fighting his way up, how did he, how could he, discard his original scarlet? Was not blood-lust an everlasting element of his disposition, ineradicable, and only for a time and uncertainly to be quelled by fear of superior force and of more brutish brutality? Now anthropology has driven Red Tooth and Carmine Claw out of the lecture-room window. Exist they do, but

not as true primitives, the genuine Old Adam, of whom the so-called savage is only a degraded version, debauched by his fear of the gods and priests and his lust for power and property."

Christianity proclaims that man's nature is subject to evil, and that we enter life weighted with a predisposition to sin. The Bible says that the heart of man is "deceitful above all things" and that it is "desperately wicked." (Jer. xvii. 9). This implies a direct reflection on the benevolence of man's Maker. But it is a corollary of the dogma of the Fall. The belief in this dogma is deep-rooted. Pious men are more concerned in upholding the inerrability of a revealed book than in considering the moral effect of the dogmas set forth in that book. The general belief of Christians has been thus tersely expressed by G. B. Shaw:

> God's in heaven.
> All's wrong with the world.

How deep-rooted is the conviction of man's nature being essentially bad, may be judged from the opinion seriously expressed by the Bishop of Bradford, the Rt. Rev. A. W. F. Blunt. In meeting the unpleasant fact that "many Christians have waged wars, many of them in the name of religion and the Church has condoned many wars and encouraged and even prompted some", the good Bishop has found an adequate explanation in the view that "the power of sin has been and is at work within the Church as well as outside."*

The other side of the case has been well set out by a writer in *Chambers' Journal* (1852): "Life is a great and beautiful thing, notwithstanding the gloomy views that have been taken of it." Wordsworth held that man was innately good and evil an accretion from unnatural ways of living. Mr. Henry Thomas Hamblin, editor of "The Science of Thought", has said: "The truth is that life and the universe really are friendly and benign. They are not evil and antagonistic, as we quite wrongly may imagine. The cause of our troubles and fears is that we are in a state of constant enmity with that which actually is friendly towards us."

The Christian dogma of the Fall of Man is at the root of this belief in the inherent wickedness of mankind. As a direct consequence of that Fall the sovereignty of the earth passed from God to Satan who is referred to in 2 Cor. iv as "the god of the world". The Christians in their daily prayer express the earnest hope that the Kingdom of God, which is in Heaven, may come to this earth. They are eagerly looking forward to the Second Advent for that happy consummation.

Lord Buddha felt deeply pained by the extent of pain and misery prevailing in the world. He set himself to discover the cause and

* *The Spectator*, February 16, 1932.

the remedy; and he finally proclaimed to the world that the evil arose from ignorance and he promulgated the religion which bears his name as the remedy. Western scholars have recognised the fact that Buddhism has never promoted wars, has never persecuted any other religion and that no Buddhist sect has persecuted any other Buddhist sect. It is the only religion that has promoted peace.

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PEACE TO ALL THE WORLD! LIFE TO ALL BEINGS!

Foreseeing the future, Lord Buddha said: "The teaching is like a flame of the torch which lights up numerous fires; these may be used to prepare food or dispel darkness. But the flame of the torch remains unchangingly aglow."

(Sutra 42).

In the East are now being erected great images of Maitreya, as a symbol of the approach of the New Era; we understand how much purification and resurrection must be achieved without delay. The knowing one can repeat the words of the sermon: "Let the light be firm as adamant; victorious as the banner of the Teacher, powerful as an eagle, and let it endure eternally."

—Professor Nicholas Roerich.

RAMAYANA AND SINHALESE LITERATURE

By D. E. Hettiaratchi, M.A.

Sinhalese writers have mainly drawn upon the Buddhist Canon—the Jātakas, in particular for material for their works. The descriptive poems known as the Sandesas form a happy exception, although they themselves are Buddhistic in tone. Evidently the Sinhalese authors of the past did not consider profane subjects as appropriate themes for literary effort.

Mr. D. E. Hettiaratchi

Sinhalese literature, however, bears testimony to the popularity enjoyed by the two epics Rāmāyana and Mahā-Bharata in Ceylon. The earliest reference we have to the Rāmāyana is in a work on rhetoric called Siya-Bas-Lakara (ver. 291), which is mostly an adaptation of the Sanskrit Kāvyādarśa and dating back to about the 10th century. From about the 13th century we find frequent references to the different characters in the Rāmāyana. The Haṃsa Sandesa (ver. 112) and Pārakumbā Sirita (vers. 82, 123) describe the greatness of Rāma. Paravi Sandesa (ver. 201) refers to Rāma's skill in archery. Sitā is held as an embodiment of feminine charm and beauty, and as such princess Lōkanātha figuring in the Kāvya-Śekhara is compared to Sitā. The author of the Mayūra Sandesa (ver. 50) describes touchingly the love, Rāma and Sitā bore towards each other. In glorifying Rāma, several authors pay the highest tributes to his adversary, Rāvaṇa as well.

Of all the characters of Rāmāyana, Vibhīṣaṇa, the brother of Rāvaṇa, seems to have gained the greatest amount of popularity in Ceylon. He has been held in such veneration that he has been deified and and is worshipped as a local deity. The Tisara (ver. 104), Mayūra (ver. 39), Śārikā (vers. 90-92) and Haṃsa (ver. 112) Sandesas bear eloquent testimony to the greatness of Vibhīṣaṇa.

References to Lakṣmaṇa, Haŭmān and Kumbhakarṇa, though not numerous, are not altogether wanting in Sinhalese literature.

The best evidence of the popularity enjoyed by the Rāmāyana is found in the Girā Sandesa (ver. 170). Here the poet, in referring to the various pastimes that occupied the time of travellers resting at a certain inn, mentions recitals of the story of Rāma and Sītā as one, highly appreciated by the gathering.

Apart from literary evidence, there are numerous places in Ceylon, which are closely associated with the legends of Rāma and Sītā. *Sītāvaka* and *Sītā-eliya* speak, in unmistakable terms, of their connection with the name Sītā. The two groups of islands to the South-East of Ceylon, the Basses, are called in Sinhalese *Mahā-Rāvaṇā-kōṭṭe* and *Kuḍā-Rāvaṇākōṭṭe*. Certain reefs, not far from the Mātara beach, are called *Rāvaṇabānuma*. The belief is that they are remains of a fortress or a wall built by Rāvaṇa. The place called *Ginnāliya* in the Morawak Korale of the Southern Province, and the hill called *Rūmassala-kanda* are associated with two legends of Hanūmān. Adam's Bridge is also said to represent the remains of the bridge built by Hanūmān in crossing over to Laṃkā.

There are also several words in Sinhalese, having the name Rāvaṇā prefixed to them, *e.g.*, *Rāvaṇāsippi* or-*kaṭu* (a kind of sea-shell), *Rāvaṇā-vī* (a kind of paddy), *Rāvaṇā-tel*, etc.

The references briefly made clearly indicate how the legend of Rāma and Sītā has been woven into the life and literature of the country. Although direct historical evidence is lacking to support these legends, they cannot be summarily dismissed without proper investigation been made. Students of the ancient history of this land would do well to compare these traditions with those obtaining in the neighbouring continent and to endeavour to glean the grains of truth from the chaff.

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"Well then, chamberlains, since living in houses is an oppression, a dust-hole sort of life,—whereas a wanderer's life is a life in the open air, now is the time for you to show some energy."

—Samyutta Nikaya.

ONE VAISAKHA NIGHT

By A. Christina Albers.

He was wandering slowly on a lonely road, and he knew not whither it led. The air was sultry, the heat intense. He had wandered thus for days—why? He knew not.

He was a lad of about eighteen or nineteen, was of good family, but he had never been understood. His mother had passed hence on the day of his entrance into earth-life. He had been shy and sensitive since his infancy. His father had perceived a fond tenderness for him, which had been the cause of bitter jealousy on the part of his only brother.

Lessons were a failure to him. He felt he knew all that the classroom taught, and yet he could never answer a question. His father lost patience and sent his refractory son to work,—worse. He was to learn carving and cabinet making, but his fingers played idly while his dreamy eyes gazed into some unknown distance. The work was spoiled and material wasted, which was a loss to the employer, and for this his father had to pay.

He was sent to mind the cattle. That evening three complainants appeared before his father. Their rice fields had been destroyed and he must pay for the damage. That was a great loss to a man who owned but a small farm.

It was too much, the irritated man lost his temper, his anger surpassed his paternal solicitude, and goaded on by his elder son, he laid his hands on the boy and drove him out.

That had happened some years back. He had since heard of his father's death, after which occurrence, his brother had become the sole heir of the small estate. People who knew his village and whom he met on the road, had given him the news. He wept, for he loved his father, but he wandered on, searching he knew not what.

He was always alone; it seemed everybody shunned him, even the wandering wayfarers. It had been so in his childhood when he had been a constant butt of ridicule of his playmates. It had been so at home, where his elder brother instigated all the members of the house against him, even to the servants. He could never understand this, but he felt the slight keenly and shed many a silent tear, yet he never retaliated.

And as he walked along on this hot day, he felt peculiarly weak. It now occurred to him that he had had no food for several days; he had begged but been refused.

He sat down by the side of a silver stream. Gradually evening came and following it, a hallowed night. And, oh, how still, how glorious

was that night! The moon sent her full disk upon the water and saw it again in its silver sheen. The lilies floating upon it opened their amber hearts and told a tale of a great peace, an unending silence, somewhere, somewhere, far away, and at a distance a night bird sent out his secrets to the golden moon, while on the banks and by the roadside the closed flowers nodded on their slender stems, a nearby acacia murmured in mystic sound, a sad sweet tale of longing which flowed to the heart of him who sat there dreamily listening, through its slender branches as they swayed in emerald rhythms till each leaf seemed like verdant melody singing of a secret fair and sweet that rests in the hearts of trees and blossoms and soars up into the Infinite.

It was the night of Purnima,—the Purnima of Vaisakha, that solemn night when great beings visit the earth to bless it with their presence and leave their influence behind as they go. He now felt as if some one were standing near him.

He looked up and saw standing beside him one,—a being tall and glorious, shining in splendour and robed in garments of scintilating white. He smiled, and heaven-love shone from his countenance. The wanderer was amazed, for never before had he been treated so kindly.

"Little brother", his words sounded like the flow of mellow music,—"I have watched you for many years. You have never been alone. Come now."

Suddenly he who had been so tired and weary, felt a peculiar lightness uplifting him, a weight seemed to have fallen from him. He found himself on a verdant road, under a blue sky and surrounded by a light that was strangely mild. Beside him walked *he*, the Great One, who had come to him.

Afar he saw fields of virgin whiteness whither glory and silence beckoned him. Not a word broke the intensity of that hushed, dreamladen stillness.

Our poor wanderer had passed his time of probation, he had reached the threshold of the Infinite, where dwell they, the Bodhisatvas, who are ready to enter the great white Infinitude, that circles all creation. They are those who speak not, yet understand one another. They ever watch the restless mass of human beings and never fail to extend the helping hand to one who in all sincerity longs for and struggles to attain the Peace.

The next morning a batch of coolies came that way. They were engaged by the Public Works Department for road making.

"There lies a dead man," said one, and the others saw. They informed the superior officer and he had the body cremated because he had received instruction to maintain strict sanitary conditions.

How little mortals know!

THE BUDDHIST ATTITUDE

By Bhikkhu Metteyya

Atthi loke sīlaguṇo
Saccaaṁ soceyya nuddayā,
Tena saccena kāhāmi
Saccakiriyaṁ 'anuttaraṁ.

In the world there verily are the noble qualities of virtue, truth, purity and compassion. By the truth of this saying I accomplish the best of deeds.

—Vaṭṭaka Jātaka.

Forlorn of man, compassion, wisdom and other good qualities cannot exist. Forlorn of those noble things the world will perish. Therefore the cultivation of good is the greatest good that can be done to the world.

All beings influence other beings. Nay, they influence and change inanimate things, too. He who thinks good thoughts becomes happy and bestows blessings on the world. He who speaks kind and noble words sows the seeds of goodness in the hearts of others. He who performs good deeds is a true friend and teacher of the world.

Ignorance is the source of all suffering and evil. To remove evil and banish sorrow the wise and compassionate ones must teach the ignorant of the world.

The world is not wicked; it is very sick. The world is not rebellious; it is friendless. Our Lord of Boundless Love considered beings as destitute orphans left to travel the road of life without counsellor and friend, and out of infinite compassion, He cherished them as a mother cherishes her one dear child.

The Teacher always acted as the compassionate all-wise Physician or as the tender-hearted all-knowing mother.

His disciples too must follow Him. The Buddhist radiates his Love on all beings. The wrong conduct of others awakens compassion in his mind. So do the wrong views of others. He never flames forth in indignation; never will an unkind word escape his lips. He listens to their views with loving-patience and reveals the truth to them. When they come to know him, they feel that they are not sadly alone in the wilderness of this world. He is their infallible guide, their invulnerable shield.

A Happy Vesak to the whole World

LIFE IN A CEYLON MONASTERY

By E. S. Jayasinha,

Late Secretary of Ceylon Maha-Bodhi Society.

Not far from the city of Colombo, but almost bordering one of its outskirts, there is a Buddhist Vihara, built about a decade ago. It is moderate in size. In point of architecture or structural beauty, it has nothing attractive. It has, however, a spacious garden—well laid, and well attended.

It was built by a Buddhist lady of piety of limited means. Her children, who in later life occupied prominent positions in public and social life, had been sent to Christian Schools for their education, with the result that they renounced the religion of their mother. But their religious tolerance had been such that they co-operated with her in her efforts to see a project, so dear to her heart, materialized.

Thanks to the local Society of Buddhist ladies, there are to-day all the adjuncts of a Buddhist Vihara—an image house, Dagoba, Bo-tree, Preaching-Hall, Library and living quarters.

In this Vihara a small number of Bhikkhus reside. There is the Vihārādhipathi, or the chief-monk, advanced in age, and a contemporary of his who attends to the internal affairs, their comforts, and the sanitation of the place. The chief-pupil of the chief-monk is a young Bhikkhu of learning. He is enthusiastic, and full of energy and the others are all pupils, some fully ordained. The last is a Sāmanera, novitiate, quite a boy, who had consented to enter the order as his predeceased mother wanted him to do.

Mr. E. S. Jayasinha

The Vihārādhipathi, those who are competent to say, speak of him as a person of deep and wide scholarship; but a more modest Bhikkhu it is difficult to meet. One great lesson he seems to have learnt is the knowledge that what he has learnt in the realm of human understanding is a mere drop in the ocean.

It is not, however, the learning of the Vihārādhipathi, the undivided attention and the great zeal with which the internal affairs and the well-being of the residents are looked after, or the willingness with which the chief pupil preaches the Dhamma and attends to the religious needs of the congregations, or the pleasant and good behaviour of the other monks, or the beautiful gardens where rare fruit trees and flower plants have been planted in abundance that this small fraternity has won the affection, esteem and regard of the people among whom they live, but they are looked up to and loved because of the life, the Bhikkhu life they lead.

Self-disciplined, submissive, steadfast in the performance of their duties, leading a life free from blame or reproach, and in accordance with the word of the Buddha, they spend their time.

In the small hours of the morning they rise, and leaving their cells after attending to the bodily wants, they sweep the garden, and water the plants. On some days they break cob-webs off the branches, shake off their dried leaves, loosen the earth and manure the flower-beds. (Such care is taken of this garden, and it is so beautiful that it can be called, one of the beauty-spots of the city of Colombo). When all this is done, the sweepings, weeds, and faded flowers are removed and deposited in the places set apart for this purpose. The monks then offer flowers to the Buddha and make obeisance to their teachers and retire to the alms-house for their early meal. Later they divide themselves, some among the arbours, and others under the shade of wide branching trees and prepare their lessons. When the chief-monk is ready he teaches them with such devotedness and interest, that it is a study by itself to others to watch the teacher and his pupils. As the day advances they, by turns, donning their robes with precison and skill, with begging bowl in hand go out, each in a different direction, to beg for food. When their bowls are full, or when they contain enough for their wants, they return to the Vihara and hand them over to the Bhikkhu on duty who divides the food. At the hour fixed for the partaking of food, the bell is rung, and the Bhikkhus seated on the raised dais in the order of precedence eat their early-mid-day meal. There is no stir, no movement, nor speech among them. Perhaps inwardly they give merit to the giver of the food, which sustains them. When the meal is over they return to their cells for a well-earned but very brief rest. Getting up, after awhile, they repeat again one by one every item of their daily routine, as they did in the morning. In the twilight among the sweet-smelling flowers they engage in pleasant speech, as is allowed, or walk in almost measured steps for their health. When the sun sets they return to their cells for study and devotion, and these done either collectively or singly and after cleaning their beds and coverings, they retire for the rest of the night. Thus—this small band of Bhikkhus

live their lives. Their needs are few. Their robes guard them against the inclemency of the weather—their cells from sun and rain. They have no cares or worries, none to depend upon them. The affairs of the world do not concern them. They do not even enquire into the affairs of those with whom they come in daily contact. They listen only to such matters as people choose to tell them. There is no ill-will, no discord among them. They live in peace and amity, willing prisoners within the four corners of their Vihara, and on Poya-days, the worshippers come in large numbers clad in clean garments with lotuses, jesmine and lillies. This is an added delight to them. These simple people, standing like statues before the Buddha-image, repeat the Pāli gāthās. It is true that some of them do not understand them. But they content themselves in the belief that they breathe the sweetest and noblest of human emotions couched in beautiful language in adoration of the Buddha, Dhamma, and Sangha. Of these monks and their congregation it can be said that they, on every Buddha-day, pass a mile-stone on the path to the realization of Nibbāna where there is no sorrow, no old-age no sickness, and no death.

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'Again, monks, just as an iron pillar or threshold of a door or some deep-set pedestal is unshakable, unquakable: if there came from the eastern quarter a violent blast of wind and rain, it could not shake it, could not make it quake and quake again. If likewise from the west and north and south there came a violent blast of wind and rain, yet it could not shake it, could not make it quake and quake again. Why not? Because, monks, that threshold is deep-set, that pedestal is deep set.

Even so, monks, whatsoever recluses or brahmins understand not, as it really is, the meaning of: This is Ill. This is the cause of Ill, this is the cessation and this is the way to the cessation of Ill, such need not to scan the face of some recluse or brahmin and conclude: Surely this worthy is one who knowing knows and seeing sees! Why so? Because of seeing clear the four Ariyan truths.

Samyutta Nikaya.

WHAT BUDDHA DID FOR THE LAITY

By Dr. R. L. Soni, M.B., B.S., F.R.H.S.

Buddhism is generally considered to be a religion enunciating principles of life, not meant for the worldly folk. That is a wrong notion. No doubt, Buddhism acclaims renunciation as the highest virtue, and so gives to the monks the place of preference, but it does not mean that worldly folk are absolutely ignored. They are also given the place they deserve.

Dr. R. L. Soni

Buddha, Dhamma and Sangha (Teacher, Truth and Taught) constitute the Noble Trinity which comprises Buddhism proper and is said to be changeless in its constitution, because it is complete in itself, but the practical application of this Buddhism in the lives of worldly people is Buddhism in action, and it is the interpretation of this Buddhism which concerns worldly folk most.

At the very threshold it should be clearly understood that in Buddhism the object of life is first to understand what life actually means, next to find out what life should aim at and finally to strive to achieve that aim. At first it is essential to know and understand that life is Anicca, Dukkha and Anatta, *i.e.*, impermanent, sorrowful and unreal. Realising life to be this, one aims at Permanent Real Bliss and strives to attain it. To know life one must be for some time in touch with life, and it is there that one must learn that life is changeable, painful and unreal. Merely to know is not sufficient. These facts must be realised. Having really perceived that life is such, one cannot continue associating with worldly life for long, for a sense of dissatisfaction soon develops which ultimately leads to renunciation or the adoption of the life of a monk. In this sense, the worldly life is an important preparatory school for the greater University of Monastic life. Worldly life is a sorrow-joy complex, and the aim of this preparatory school is to understand the significance of the ingredients of this complex. Monastic

life is the great laboratory where life is thoroughly analysed, traced to its origin and finally conquered. That is the relative significance of the life of a lay follower of the Lord and that of a monk.

As worldly life is a sorrow-joy complex, with its waves of ebb and flow, it is essential, to make it work smoothly, that cultivation of virtue should form the main feature in personal culture. In other words, ethics and morality should be the features of worldly life, and worldly life should be considered not an end in itself, but a means to a higher end.

Lord Buddha did not despise worldly life. That He never did is clear from the fact that He often preached to the laity, and gladly responded to the invitations of the meanest of them. Barriers of caste or wealth never influenced Him. His criterion was virtue, and a man was to be judged by the amount of virtue which is to his credit. His Dhamma is the Gospel of Virtue, and is common to both the laity and the monks, but the code of discipline is stricter for the monks than for the laity. It cannot, therefore, be said that the laity are ignored: rather, it is in the laity that the seeds of virtue are sown which are expected to blossom fully in monkhood.

The Five Precepts form an excellent code of ethics for every man or woman. Not only are people enjoined to follow them, but that they should further understand that they should neither cause any one else to break them, nor approve of the acts of those who break them. The Five Precepts framed for the laity testify to the pains Lord Buddha took for the benefit of worldly folk. This code—apparently negative—is, in reality, the storehouse of positive virtue, for the expulsion of vice prepares the ground for the development of virtue, which goes on increasing as one develops self-culture.

Self-sufficient as this code of ethics is to lead laymen to a virtuous life, it was further augmented by Lord Buddha. He narrated in details the duties expected to be performed by laymen in various worldly relations. The Sigālovāda Suttanta is an eloquent example. One morning, on seeing Sigala worshipping blindly the Six Quarters, Lord Buddha explained to him the real significance attached to that worship, and said:—

"Mother and father are the
Eastern view,
And teachers are the quarters
of the South.
And wife and children are the
Western view,
And friends and kin the quarters
to the North;
Servants and working folk
nadir are,
And overhead the brahmin and
recluse.
These quarters should be wor-
shipped by the man
Who fitly ranks as house-holder
in his clan.

He that is wise, expert in
virtuous ways,
Gentle and in this worship
eloquent,
Humble and docile, he may
honour win.
Active in rising, foe to laziness,
Unshaken in adversities, his life
Flawless, sagacious, he may
honour win.
If he have winning ways, and
maketh friends,
Makes welcome with kind words
generous heart,
And can give sage counsels
and advice,
And guide his fellows, he may
honour win.
The giving hand, the kindly
speech, the life
Of service, impartiality to one
As to another, as the case
demands:—
These be the things that make
the world go round
As linchpin serves the rolling
of the car."

—*S. B. B. Dialogues of the Buddha, Part 3, pp. 183-4.*

Lord Buddha has even given in details the duties which each individual and group should perform. They are as follows:—

THE EAST. I. PARENTS & CHILDREN

A. The Lord advises parents to express their love and affection for their children in five ways, namely:
   1. Restrain their children from vice,
   2. Culture them in virtue,
   3. Give them proper education and prepare them for some profession,
   4. Arrange suitable marriages for them when they come of age,
   & 5. Hand them their inheritance in due time.

B. The five duties of children towards their parents are:
   1. To support their parents as once they were supported by them,
   2. To take on the family duties once performed by their parents,
   3. To keep up, enhance or if needed, restore the dignity of the family,
   4. To endeavour to be worthy of their inheritance.
   & 5. To honour their memory when they are gone (by charity and deeds of merit).

THE SOUTH.

II. PUPILS & TEACHERS

A. In five ways a pupil should honour his teachers, namely:
   1. By showing them due respect,
   2. By personal service to them,
   3. By confidence in and eagerness to learn righteous advice from them,
   4. By supplying their wants,
   & 5. By respectful attention to their teachings.

B. In five ways the teacher thus honoured should show his affection to his pupils, namely :

1. By training them to be good,
2. By teaching them to hold fast to good knowledge of proven worth,
3. By imparting thorough instructions in various branches of knowledge,
4. By speaking well of them to their associates,
& 5. By guarding them against danger from every quarter.

THE WEST.

III. HUSBAND & WIFE.

A. In five ways a husband can show his love to his wife, namely :

1. By treating her with respect,
2. By treating her with courtesy and kindness,
3. By moral faithfulness to her,
4. By giving her autonomy in domestic management,
& 5. By providing her with suitable adornments.

B. The wife in return for the affection bestowed on her, should show her affection in the following five ways :

1. By managing the domestic affairs in an orderly and tidy way,
2. By being hospitable to relations and friends,
3. By being morally faithful,
4. By being a thrifty housekeeper and safeguarding the property in her care,
& 5. By performing all her duties with skill and diligence.

THE NORTH.

IV. FRIENDS.

A. In five ways a house-holder becomes a good and worthy friend, namely :

1. By being generous (*i.e.*, offering presents, etc.),
2. By being courteous (*i.e.*, in speech and actions),
3. By being benevolent (*i.e.*, helpful and kind),
4. By treating his friends in a way he would like to be treated by them,
& 5. By being as good as his word.

B. In five ways the friend thus ministered to should show his regard for him, *viz.*,—

1. Watching over him when he is off his guard,
2. By safeguarding his property when he is negligent,
3. By being a refuge to him in weak moments,
4. By not forsaking him in misfortunes,
& 5. By showing kind consideration to his family and descendants.

NADIR.

V. MASTER AND EMPLOYER

A. In five ways does an Ariyan master look to the welfare of his employees, *viz.*,—

1. By assigning them work proportionate to their physical and mental capacity,
2. By giving them suitable food and wages,
3. By looking after them in illness,

By sharing delicacies with them on occasions of feasts,

& 5. By allowing them leisure and granting them leave at times.

B. Servants thus looked after by their master owe five duties to him, *viz.*—

1. To rise earlier than their master,
3. To retire late after he has gone to rest,
2. To feel contented with what they get,
4. To work cheerfully and conscientiously,

& To desire his welfare and carry about his praise.

THE ZENITH.

VI. LAITY & MONKS

A. The virtuous man serves his spiritual teachers in five ways, *viz.*,—

1. By affectionate acts,
2. By affectionate words,
3. By affectionate thoughts,
4. By offering them a cordial welcome,

& 5. By supplying them their material needs.

B. The spiritual masters respond to the good conduct of their disciples in six ways, *viz.*,—

1. By restraining their disciples from vice,
2. By stimulating them to virtue,
3. By showing loving kindness to them,
4. By imparting them spiritual knowledge not known to them,
5. By removing doubts facilitating the practice of the knowledge they have,

& 6. Above all, by revealing to them the Path that leads to Blissful Heights.

The six quarters, it is clear, constitute the environment of the worldly man, and if he has to develop virtue in him, it is essential that he should be at peace with his surroundings. The ethics enunciated in the Suttanta comprise the duties and obligations owed by a man in the world, and provide valuable guidance for his dealings. Their practice ensures smooth sailing in the ship of virtue on the stormy ocean of life.

The Vyaggappajja Sutta is another storehouse of information for man in the world. Vyaggappajja, a layman, approached the Lord for advice as to how he should obtain not only

worldly welfare but also happiness in the next life. The Lord very graciously gave him a discourse which is a unique contribution to the regulations for leading a happy layman's life. Lord Buddha advised Vyaggappajja to:

1. *Show perseverance* in the performance of his legitimate duties, in whatever sphere of life he may be, high or low, and thereby gain success and acquire wealth.

2. *Protect* his hard-earned wealth from thieves, enemies, loss from fire and water and from jealous relations.

3. *Cultivate the company of righteous persons* and learn to be virtuous and spiritually minded, embracing all that is good and refraining from all that is evil.

4. *Be moderate in spending money*, balancing income and expenditure, being neither too extravagant nor acting as a miser.

Further, in order to make His enquirer understand fully the means that lead to wealth and worldly prosperity, and the leakages which drain away wealth and lead to worldly misery, He narrated the remarkable parable of the Lake. A Lake with four inlets and four outlets, when the inlets are blocked, slowly loses volume whereas if the inlets be intact and the outlets are blocked the volume of water rises. Indulgence in illegitimate sexual acts, intoxicating drinks, gambling, and vicious society, are the four drains which dissipate wealth and destroy prosperity, whereas refraining from such acts leads to the conservation of wealth and increase of prosperity.

It appears that Lord Buddha fully realised the important role which wealth plays in worldly happiness, but He did not subordinate virtue to wealth. He showed how to acquire, maintain and spend wealth whilst practising virtue. Realising the importance of wealth for worldly prosperity, He stimulated worldly people to acquire it virtuously and to spend it properly. Thus He raised not only the moral tone of the people, but also developed in them a sense of attachment to virtue and non-attachment to material values. Wealth gives us happiness here: virtue promises happiness here and hereafter. He combined the two and thus showed the way whereby welfare here and hereafter may be ensured.

In the same Sutta mentioning how to attain better rebirth, He stresses four points, *viz.*—

1. Faith in the Noble teachings and self-confidence in the acquisition of virtue,
2. Practice of the Five Precepts,
3. A charitable disposition,
3. A charitable disposition, and
4. Cultivation of the wisdom which dispels Ignorance and leads to Enlightenment.

The Scriptures are replete with instances in which Lord Buddha gave good and sound advice to laymen, but what has been said above will suffice to show that, not only did He

not ignore the interests of lay followers, but He laid down the duties and obligations devolving on people living in worldly life. He had quite an important place in His mind for the lay people, and it was out of compassion for them that He preached His glorious Dhamma to the world. It should also be made clear that the worldly life and the joy derived from that life are not the be-all and end-all of all progress. It is merely the First Step, though quite an important one. It is the great stepping-stone to Higher Excellence. Lord Buddha recognised this fact and therefore gave it the attention it deserved.

* *
*

'Monks, there is a darkness of interstellar space, impenetrable gloom, such a murk of darkness as cannot enjoy the splendour of this moon and sun, though they be such mighty magic power and majesty.'

At these words a certain monk said to the Exalted One:

'Lord, that must be a mighty darkness, a mighty darkness indeed! Pray, lord, is there any other darkness greater and more fearsome than that?

'There is indeed, monk, another darkness, greater and more fearsome. And what is that other darkness?

Monk, whatsoever recluses or brahmins understand not, as it really is, the meaning of: This is Ill, this is the cause of Ill, this is the cessation of Ill and this is the way to the cessation of Ill.'

—Samyutta Nikaya.

I BELIEVE IN THE ARIYA-NAYA

SISTER VAJIRA

The first part of the Nidāna book of the Sanyutta Nikāya, contains the famous teaching of the Law, known as the Paṭicca-samuppāda.

I am referring to the English translation issued by the Pāli Text Society which speaks of the Nidāna doctrine as the "Kindred Sayings on Cause." The opening chapter gives the doctrine in its usual formula. If we are interested enough in our progress in understanding this Law, we should find a suitable method of reading the first section of the Nidāna. It is not absolutely necessary to start on the usual formula, for the teaching is set out under various headings, and dealt with by the Buddha Himself, from different points of view acording to the mental capacity of the disciples.

As regards the formula, which seems to be popular among Buddhists we can repeat it from memory every day if we wish, discuss and write about it, and even paint pictures to illustrate the sequence, but if this Law is to mean something more than the printed word, then there is no alternative but to leave everything that one is doing, one's possessions, and to retire until its full realization dawns on one's mind. What happens to such an individual after such a realization, is beyond the comprehension of a *puthujjana*. Probably the individual would return to live and work midst his fellow men and to all appearances would be much the same as others. He can be recognised fully only by a *sotāpanna*.

So long as I am willing to live under my present circumstances, however congenial (conditioned by my kamma), it is only adding to my *saṃsāra*, and as I am one of the nine hundred and ninetynine out of a thousand who will not be free of the *saṃsāra* in this life, the best I can do is to work on the Bodhisatta principle.

But to return to what I want to write about. It is interesting to read what the Buddha's attendant-disciple had to say about the Nidāna doctrine. Both of them were staying at Kammāssadamma, a district near modern Delhi. Obviously the Master had been discoursing to those around him on this particular law, for we read that the Venerable Ananda announcing to the Blessed One,

> "Wonderful, lord, marvellous, lord, is the depth of this causal law and how deep it appears. And I reckon it as ever so plain."

Buddha made it quite clear to Ananda that his reckoning was quite wrong:

> "Say not so, Ananda, say not so! Deep, indeed, is this causal law, and deep indeed it appears . . ."

From the Master's subsequent description in the same Sutta, the generation of his time resembled an entangled ball of string, "covered with blight, like unto muñja grass and rushes", owing to their lack of knowledge, lack of understanding, and not being able to penetrate the Law. Indeed their future was certain as regards the Waste, the Woeful Way, the Downfall, the Constant Faring on.

> "In him, Ānanda, who contemplates the enjoyment of all that makes for grasping, craving grows, grasping is conditioned by craving, and so becoming, birth, decay-and-death, and suffering come to pass. Such is the uprising of this entire mass of Ill."

Buddha then illustrated this Law by the simile of a great tree whose roots go downward, across and bring up all the nourishment with the result that such a "great tree so fed, so supplied with fuel would stand for a long while". Then the other aspect of the Law is pointed out, for him who "contemplates the misery of all that makes for grasping, craving ceases; decay-and-death, grief, lamentation, suffering, sorrow, and despair. Such is the ceasing of this entire mass of Ill".

"In the same way, a man comes to cut down the great tree. He starts to cut at the roots. He would dig a trench and pull out the roots, rootlets and root fibres. When the tree had fallen he would cut the tree into logs, the logs would then be split and then there would be the chips. The chips would be dried in the wind and sun, and finally a fire would burn the lot. The ashes would be scattered by a strong wind, or they would be borne down by the swift stream of a river. So the great tree cut down at the root would be incapable of growing again, even so if we contemplate the misery in all that makes for grasping, craving ceases. Because craving ceases the other conditions would also cease, until the individual would be entirely free of this "mass of Ill".

Buddha also used the simile of a tender sapling which being constantly attended to by a man, would attain abundant growth. Similarly those who enfetter themselves, by the contemplation of enjoyment, "craving grows, and grasping is caused by craving" and so on. But if the sapling were cut down, and disposed of, then it would be incapable of growing again.

In the same way in those "who contemplate the misery in all that makes for grasping, craving ceases"; and so on until there is "the ceasing of this entire mass of Ill".

I am quite sure the Master explained the Nidāna doctrine, when suitable occasions occurred, especially to those who found the doctrine difficult to realize. Probably the sight of a villager attending to a sapling which he had just planted would prompt an explanation from the Master as he and his followers passed by the road.

"Again during the rainy season when his evening discourses would be delivered in the monastery itself,

the simile of the oil feeding the wick when the oil-lamps were flickering in the special niches in the wall, would prove to be useful in understanding this doctrine.

At another time in Jetavana Grove near Sāvatthi, Buddha would point out the relationship of a monkey's activities to the arising of thought, of mind, of consciousness.

> "Just as a monkey, brethren, faring thro' the woods, through the great forest catches hold of a bough, letting it go, seizes another, even so that which we call thought, mind consciousness, arises as one thing, ceases as another, both by night and by day."

When pleasant feelings, painful feelings, and neutral feelings are explained in relation to contact, Buddha uses the simile of the friction of two sticks:

> "heat is born, a spark is brought forth, but from the separation and withdrawing of just these two sticks, the heat which was consequent, ceases, is quenched, even so because of a contact which makes for pleasant, for painful, for neutral feeling, the feeling which is appropriate arises."

It is the well taught Ariyan disciple who is repelled by contact, who will be set free, "and the knowledge comes in freedom about freedom"!

In other words the essence of the Nidāna is: this being, that comes to be; from the arising of this, that arises; this not being, that does not come to be; from the cessation of this, that ceases.

"Coming to be! Coming to be! Ceasing! Ceasing!"

> "At this thought there arose in me, brethren, in things not taught before, vision, there arose in me knowledge, insight arose, wisdom arose, light arose."

So declared Gotama, the Great Seer of the Sakyas, when He narrated the experience of His Buddhahood.

In one Sutta the Venerable Moliya-Phagguna said to Gotama,

> "Who now is it, Lord, who feeds on the consciousness-sustenance?"

Lord Buddha, who had been explaining the Nidāna from the starting point of the four sustenances or conditions", replied,

> "Not a fit question. I am not saying (someone) feeds on. If I were saying so, to that the question would be a fit one. But I am not saying so."

"But Phagguna was apparently not satisfied for further on in the Sutta, he again asks the following questions one after another: "Who now, lord, exercises contact?" "Who now lord, is it who feels?", "Who now, lord, is it who craves?", "Who now, lord, is it who grasps?"

To all these questions Buddha patiently replies, "Not a fit question", and follows it by an explanation.

But this doctrine of utter fading away and the cessation of the sixfold sphere of sense-contact which contained no relative pronoun, was

beyond Phaggguna's understanding. Or perhaps he had no wish to be bothered with the necessary effort to bring himself to the right state of mind (see the scolding he got for his behaviour, Majjhima Nikaya, 1, 124).

In the Kalāra Sutta, brother Kalāra says to the Venerable Sāriputta that Phaggguna has renounced the training and has returned to worldly life. Sāriputta replies that the monk has failed to find satisfaction in the "Norm and Discipline". From this information Kalāra concludes that Sāriputta himself has lived the highest life, and that rebirth for him is no more. Sāriputta admits the conclusion, which prompts Kalāra to report the matter to the Buddha, who immediately sends for Sāriputta and examines him as to his realization of the Nidāna. If we are to judge by Sāriputta's statement, after Buddha had entered his cell, it was his first experience of being examined in this profound Law, but then Sāriputta's wisdom was "joyous and swift". And who cannot but experience a sense of joy and satisfaction when reading the "City" Sutta? We can almost hear the Master speaking as He touches on a great cósmic truth,

> ". . . Just as if, brethern, a man faring through the forest, throug the great wood should see an ancient path, an ancient road traversed by men of former days . . . . Even so have I brethren, seen an ancient path, an ancient road traversed by the rightly enlightened ones of former times. . . . Along that have I gone, and going along it I have fully come to know decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the Path leading to the ceasing of decay-and-death . . . . ".

Buddha also explained this Law from the point of view of the Will, in three stages,

> "That which we will, brethren, and that which we intend to do and that wherewithal we are occupied: this becomes an object for the persistence of consciousness. The object being there, there comes to be a station of consciousness . . . Even if we do not will, nor intend to do, nor are occupied about something, this too becomes an object for the persistence of consciousness. . . . But if we neither will, nor intend to do, nor are occupied about something, there is no becoming of an object for the persistence of consciousness . . "

Then, there is an interesting Sutta which deals with this Causal Law in terms of happiness. I have been so accustomed to read the doctrine terms of ceasing, that when I saw the passage, "And what is that which is the cause of Concentration?" "Yea, I say that happiness is causally associated with Concentration . . . .", I felt I had made a most interesting discovery of my own, especially as my reading of this Sutta came before my

reading of the Editorial Notes to the whole book. On turning to the Notes sure enough I found emphasis had been put on this very Sutta. Indeed, the Editor has given it a prominent place with the remark that if "that sequence had been the illustration of the Causal Law", it would have altered the whole face of Buddhism to the West.

As I go on the assumption that the majority of Buddhists are acquainted with the scaffolding of words which are usually repeated in connection with the Paticca-samuppâda, I will quote the substance of this Causal Law with another scaffolding :

"Conditioned by suffering (comes to pass) faith ;
Conditioned by faith (comes to pass) joy ;
Conditioned by joy (comes to pass) rapture ;
Conditioned by rapture (comes to pass) serenity ;
Conditioned by serenity (comes to pass) happiness ;
Conditioned by happiness (comes to pass) concentration ;
Conditioned by concentration (comes to pass- knowledge and insight into things as they really are.)"

The whole of this translation of the Causal Law ends with an admonition on the necessary training,

"By him who knows not, who sees not as they really are training must be done, . . . practice must be done . . . will must be exercised, . . . exertion must be made, ... there must be no turning back, . . . there must be ardour, ... there must be energy, . . . there must be perseverance, ... there must be mindfulness, . . . there must be understanding, . . . there must be earnestness."

To anyone who is interested in the Nidâna doctrine, I would strongly suggest the study of this section of the Buddhist Scriptures at leisure.

The Suttas total ninety-three, and I have merely touched on a handful. I have drawn my material from the translations of the Pâli Text Society. May be the English language is not sufficiently near to the exact meaning as found in the Pâli language itself. True no doubt, but there are certain landmarks in the Ariya-ñâya which one can recognise whatever word-symbols may have gathered and grown on them during the last two thousand five hundred years.

NOTES AND NEWS

Happy Vaisakha to our Readers

The holy Vaisakha has come again and in the midst of a most cruel and ruthless war which is spreading from country to country, the Buddhists of the world will be observing this sacred festival in honour of the greatest messenger of peace and goodwill the world has produced. In every hamlet and town, in every home and temple where the Master's teachings are accepted, there will be rejoicings and from those places will go forth the Buddhist prayer: "May all living beings be happy". When there is so much hatred and cruelty all around us such a prayer may sound almost useless and yet, it is the only prayer which is of universal appeal and which can bring about a real change in men's hearts. For, inspite of man's many drawbacks and his selfishness which has dragged him into the mire, it is this feeling of compassion towards his fellow beings that has sustained the world and will sustain it in the future. If it were otherwise, the ever-recurring conflicts among living beings would have put an end to creation by now. That is why the Buddhists rejoice at the birth of a Buddha who is the very embodiment of this universal compassion. His love knew no bounds, it reached the farthest limits of the universe bringing hope to even the meanest living thing; and, if today there is left among us some fellow feeling and kindness irrespective of race and colour, these are due to the influence of His teachings. On this sacred day when we shall gather in homes or temples to honour the memory of the great Master, let us, in particular, remind ourselves of this basic teaching which alone will lead us to our goal and will help us in creating a better world to live in.

* * * *

Fifty Years

As the Maha Bodhi Society was actually started on the 31st May 1891, it will be completing fifty years this month. This is, therefore, a historic month and we can look back with pride to the work that has been successfully accomplished during these many years. From a very small beginnig the Society has today attained a pre-eminent place among Buddhist organisations with branches throughout the world. When the Founder started the Society with the object of reviving the Dhamma in India, his critics sneered at him and called him an impractical visionary. If those critics were to come to India today and see for themselves the great

change that has been brought about in the attitude of the Indian people towards Buddhism, they would be the first to acknowledge that this "visionary" was the most practical Sinhalese the island had produced in recent times. The revival of the Dhamma in the land of its birth is no longer a dream but an immediate possibility as it is evident from the numerous requests that come to us from every part of the country for Buddhist preachers and literature. Temples and institutions are slowing coming up everywhere. We should, however, not remain satisfied with this. It should be the endeavour of every Buddhist, to whatever country he may belong, to resolve to co-operate with the Maha Bodhi Society in completing the work so successfully started by the Founder and continued during the last fifty years.

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A Valuable Gift from China

On the occasion of the Society's completing fifty years of work in India, Generalissimo Chiang Kai-Shek and Dr. Chen Li-Fu, Minister of Education, China, have sent through Prof. Tan Yun Shan, our esteemed colleague, a full set of the Chinese Tripitaka. This edition was printed at Shanghai and contains 1916 books consisting of 8416 fascicles. They are bound into 414 volumes and packed with camphor boards into 40 bundles. The donors have made the gift as a token of their love and regard for the Maha Bodhi Society and the Buddhist religion.

The Society has accepted the gift and the books will be placed in the Mulagandhakuti Vihara Library. Another edition of the Tripitaka was also presented to the Society through the good offices of Prof. Tan Yun Shan some years ago.

We convey the Society's grateful thanks to the Generalissimo Chiang Kai-Shek and Dr. Chen Li-Fu for their gift. Our thanks are also due to Prof. Tan Yun Shan for his services in this connection.

• • • •

Late Mr. W. E. Bastian, J.P.

We regret to announce the death of Mr. W. E. Bastian, J. P., one of our co-workers in Ceylon. Mr. Bastian was a devout Buddhist and took part in many of the activities connected with Buddhism in the island. He was instrumental in putting up a large Rest House at Anuradhapura for the use of pilgrims and, though it had later on to be sold, his initiative in this matter is worthy of praise. Mr. Bastian was also responsible or the publication of the Buddhist Annual of Ceylon edited by the late Mr. Wijayatilaka. We express our condolence to the bereaved family.

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Further Help for the Dharmaduta

We are glad to be in a position to announce a donation of Rs. 100/- from Dr. R. L. Soni, M.B., B.S., of Paungde, Burma, for the revival of the Dharmaduta, our Hindi monthly. The amount is sent as a donation on the occasion of the Vaisakha Celebration. There is no better way to observe the sacred occasion than by helping the spread of the Dhamma. While thanking Dr. Soni for his donation, we commend his example to our other friends.

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Ourselves

It was our desire to publish photographs of all our contributors in this number but our efforts to procure such were not successful in all cases.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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TYPES OF CONSCIOUSNESS IN THE ABHIDHAMMA

BY BHIKKHU J. KASHYAP, M.A.,

Lecturer in Pali, Benares Hindu University.

1. THE PROCESS OF COGNITION

Eye, ear, nose, tongue, and body are called the Pañca-Dvāra or the 'five doors' through which we receive information about the outside world ; and the process of cognition that takes place through these is called Pañca-dvāra-vīthi or the course of cognition through the five doors. There is also the sixth door, called *mano-dvāra* or the mind-door through which we cognise our own ideas, as in memory, dream, hallucination, or imagination, when the object is not presentative but representative. The process of this cognition is called manodvāra-vīthi or the course of cognition through the mind-door.

Of these two, the first (pañcadvāra-vīthi) may be roughly explained by the simile of a man sleeping under a mango-tree.

A man, lost in deep sleep, is lying at the foot of a mango-tree. A fruit drops down and rolls by his side. He is suddenly aroused from his slumber, and strives to find out what has disturbed him. He sees the mango-fruit near by ; picks it up ; and smells and examines it. Ascer-

taining that it is quite ripe and good, he eats it.

Here :—

(1) The 'deep sleep' is compared to the passive state of mind, when it is having its own course undisturbed by any kind of impression, either objective or ideational. This state of mind is called bhavaṅga.

(2) 'Getting up and trying to find out what has disturbed him' is like that hazy state of mind, when the subject feably strives to make out whether the stimulus came through the eye, or the ear, or the nose, or the tongue, or the body (touch). This is called pañcadvārāvajjana or turning to impressions at the five doors of the senses.

(3) 'Seeing the mango fruit' is like the arising of the particular sensation, either of the eye or of any other four doors of the senses. It is sensation pure and simple, free from any reflection over it.

The sensation of the eye is called cakkhu-viññāṇa, of the ear sota-viññāṇa, of the nose ghāṇa-viññāṇa, of the tongue jivhā-viññāṇa, and of the body kāya-viññāṇa.

(4) 'Picking up the mango fruit' is like the mind receiving the stimulus as an independent object existing outside, in the world of reality. This is called sampaṭicchana or the 'recipient consciousness'.

(5) 'Smelling and examining the mango fruit' is like the mind reflecting over the object, and trying to understand it in the light of the previous experiences.

(6) 'Ascertaining that the mango is quite ripe and good' is like the mind giving the object a definite place in the field of knowledge. This is called voṭṭhapana or the determining consciousness.

(7) 'Eating the mango' is like the mind tending to adjust the object according to its own suitablity. This is the most lively state of consciousness, in which the subject is fully conscious of itself, and determines its own attitude towards the object. This is called javana or the active consciousness.

In manodvāra-vithi or the course of cognition through the mind-door, the object of cognition is not a stimulus of the outside world, but an indeational image arising from within, which presents itself with an already ascertained and determined character. This course of cognition therefore, begins with the sixth stage of the pañca-dvāra-vīthi, i.e., with voṭṭhapana or the determining consciousness. Here, the same function of mind is called manodvārāvajjana or consciousness turning to the impressions at the mind-door.

2. Classes of the Types of Consciousness

There are three classes of the types of consciousness, namely, (A) good, (B) bad, and (C) neutral.

A. The good class of consciousness is that which is accompanied by any of the three good tendencies, i.e., alobha (selfsacrificingness) adosa (good-will) and amoha (insight). It is again subdivided into three kinds, namely (a) moral (kusala), (b) resultant (vipāka), and (c) inoperative (kiriya).

(a) Moral (kusala):—Our activity (Javana-consciousness) accompanied by the above good tendencies—as, helping the needy, giving shelter to the forlorn, taking the precepts, listening to the high and elevating sermons, worshipping the Buddha, and such other meritorious deeds—are the types of moral (kusala) consciousness.

(b) Moral actions done in one life yield their resultant in the next, which determine the mental disposition of the man in accordance with the nature and strength of the good tendencies with which those actions were mostly conditioned. These are the types of resultant (vipāka) consciousness, accompanied by the three good tendencies.

(c) Inoperative (kiriya):—The activities of the Arhat are always accompanied by the good tendencies. But his love-for-living being thoroughly uprooted, they do not yield a resultant (vipāka), and he does not come again into the cycle of life after his death. His activities are, therefore, called kiriya or inoperative, barren.

The types of resultant (vipāka) consciousness are ethically non-moral (avyākata) as, they being the passive side of our mind, there is no activity in them. The actions of the Arhat are also non-moral (avyākata), as they are kiriya or barren, yielding no resultant to affect birth after death.

All the types of consciousness belonging to this class are technically called sobhana (good).

B. Bad class of consciousness is that which is accompanied by any of the three bad tendencies, *i.e., lobha* (greed), *dosa* (hate), and *moha* (dullness and deception). Ethically, the types of consciousness belonging to this class are immoral (*akusala*).

All the above types of good and bad consciousness are called Sahetuka or that which are accompanied by any of the six tendencies—lobha, dosa, moha; alobha, adosa, amoha called the *hetu*.

The word *hetu* is here used in the sense of a root. As the root supports and maintains the tree, so the *hetu* does to the above good and bad types of consciousness.

C. Neutral class of consciousness is that which is not accompanied by any of the good or bad tendencies. They are, therefore, called *ahetuka* or those that are devoid of the *hetus*; and for the same reason they are neither moral nor immoral but non-moral (*avyākata*).

All activities (javana-consciousness) must necessarily be *sahetuka*; for, how can they survive unless they are supported and nourished by a *hetu*? How can a man be prompted to do a thing, unless he has got either a good or a bad *hetu*?

There is only one exceptional instance of *javana*-consciousness which is not accompanied by any of the *hetus*. It is the innocent smile of the Arhat. His smile is *ahetuka, i.e.*, not accompanied by any of the *hetus*; and is *avyākata* also for the same reason. It being incapable of giving a resultant, is inoperative, or *kiriya*. It is called *hasituppāda-citta*.

Pañca-dvārāvajjana or the tendency of the mind of turning to impressions at the five doors, when a stimulus is received from without, and *manodvārāvajjana* or the tendency of the mind to turn to impressions at the mind-door, when an idea is cognised from within, are but *automatic* functions of consciousness ; and so they are neither moral nor immoral, but non-moral (*avyākata*). They are so premature that they cannot be accompanied by a *hetu*. They are too feeble to yield a resultant, therefore, they are inoperative or *kiriya*.

Cakku-viññāṇa (eye-consciousness), *sota-viññāṇa* (ear-consciousness), *ghāṇa-viññāṇa* (nose-consciousness), *jivhā-viññāṇa* (tongue-consciousness), and *kāya-viññāṇa* (touch-consciousness) are pure sensations of the external stimuli. These sensations are very commonly seen to be different in different persons, though they may have originated from the identical stimuli. The same thing appears very much pleasant to one, but quite repulsive to the other. The same colour or taste often appears quite different to different persons.

What is it due to? Abhidhamma holds that it is due to the difference of *vipāka* or karmic results of previous lives in different persons. If the sensation yields a pleasant feeling, it should be thought that it is an *akusala-vipāka citta*, or a resultant consciousness of bad previous *karma*.

Sampaṭicchana (recipient consciousness) and *santīraṇa* (investigating consciousness) are also similarly *vipāka citta*, differing in different persons according to the result of their previous good or bad *karma*.

These seven resultant consciousnesses-namely, *cakkhu-viññāṇa*, *sota-viññāṇa*, *ghāṇa-viññāṇa*, *jivhā-viññāṇa*, *kāya-viññāṇa*, *sampaṭicchana* and *santīraṇa*—are too feeble to be rooted in any of the *hetus*. They are, therefore, *ahetuka* ; and *avyākata* as well ; for, they are neither moral nor immoral.

3. The Strength of Vipāka Consciousness

The bad *hetus*, *lobha* (greed), *dosa* (hate) and *moha* (dullness and deception) are the animal qualities in a man. They come as fits of instinctive impulses. Under their influence, they make a man lose his self-consciousness and reasoning faculty.

The *vipāka* of immoral consciousness, therefore, is a very dull and feeble consciousness, eminently instinctive. It must be *ahetuka* ; for, it is too feeble to be rooted in the *hetus*.

The *vipāka* of a moral consciousness with weak *hetus*, is also a feeble consciousness, and therefore, *ahetuka*.

The good *hetus*, *alobha* (selfsacrificingness), *adosa* (good-will), and *amoha* (insight) on the other hand are the higher or rational qualities in a man. One who develops these *hetus* in him, has also to overcome his instinctive side, and make his consciousness more moral and rational.

The *vipāka* of strong moral consciousness, therefore, is a consciousness, as strong and good as the types of moral consciousness themselves,

accompanied by the good *hetus*. It is *sahetuka*, strong enough to be rooted in the *hetus*.

4. The Consciousness of Arhat

The Arhat has thoroughly dispelled his *avijjā* (ignorance), and destroyed all the *sanyojanas* (fetters). *Lobha* (greed), *dosa* (hate) and *moha* (dullness and deception) are throughly uprooted in his consciousness. He never does an *akusala* deed.

His consciousness is always rooted in the god *hetus*; but it does not yield any *vipāka* (karmic result), because he is completely free from 'love-for-living'. It is inoperative, or *kiriya*.

5. The Three Planes of Consciousness

Every time we feel how very restless and self-willed our mind is. We can exercise but little control over it. We try our best to concentrate it upon a thing; but in a moment it slips away to irrelevent corners, quite unnoticed. This is so, because of our diverse desires influencing it constantly. This consciousness is therefore, called *kāmāvacara-citta*, or the consciousness that roams in the world of desires.

This is the first plane, called the *paritta bhūmi*, or the plane of weak consciousness.

It is not possible to realise *nibbāna*, the summum Bonum with this weak consciousness, lost in the world of desires. The Buddha has taught how to make it strong and steady, and to exercise mastery over it. This practice is called *yoga*; and one who practises it is called a *yogi*.

The *yogi* begins his practice—as fully described in the Visuddhimagga—by meditating upon a suitable object which is 'associated with the idea of form.' After due practice, he is able to attain the different stages of *jhāna* or ecstacy, in which his mind becomes perfectly concentrated on the *kammaṭṭhāna*. This consciousness is called *rūpāvacara citta*, or the *jhāna*-consciousness of the form.

The *yogi*, intending to rise higher, gives up all ideas of form also, and attains *jhāna* meditating upon *arūpa*, or the formless subjective *kammaṭṭhānas*—as *anantākāsa* (infinity of space), *ananta viññāṇa* (infinity of consciousness), *ākiñcaññā* (nothingness), and *neva saññā nāsaññā* (a state wherein cognition is so very subtle that it cannot be said whether it is or is not). This consciousness is called *arūpāvacara citta*, or the *jhāna*-consciousness of the formless.

These two *jhāna* consciousnesses—*rūpāvacara* and *arūpāvacara*—constitute the second plane, called the *mahaggata bhūmi*, or the higher grade of consciousness.

In the *mahaggata bhūmi*, the mind of the Yogi is highly steady and concentrated. But when he breaks his *jhāna* and comes to the normal state of life, his consciousness may not be free from 'love-for-life', conceit or ignorance. In his daily life, he may fall a victim to *lobha* (greed), *dosa* (hate) and *moha* (dullness and deception).

He then gives us the *arūpāvacara jhāna* also, and begins to meditate upon the *anicca* (impermanent), *dukkha* (miserable) and *anatta* (substanceless) nature of all existence. Thereby he attains *jhāna* upon *nibbāna* (ni + vāna = no + desire = desirelessness). Thereby, he is able to destroy his fetters one by one, and attain to the highest plane of consciousness, called the *lokuttara bhūmi*, or the Supramundane plane.

It is, however, not necessary that one should practise *rūpa* and *arūpa jhānas* in order to be able to attain to *lokuttara bhūmi*. A man of very strong *kusala vipāka* may directly start meditating upon *anicca*, *dukkha*, and *anatta*, obtain *jhāna* on *nibbana*, destroy these fetters and attain to *lokuttara bhūmi*. (*For diagram see next page*).

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THE NEW RELIGIOUS LAW IN JAPAN

(By Two Latvian Buddhist High Priests in Thailand)

The Religious Bodies Law put into force on April 1, 1941, has added a new page to the religious history of Japan.

All the 13 sects of Buddhism as well as Shinto groups in Japan finished their registration at the Ministry of Education by the end of March, and were sanctioned by the Ministry to continue activities as officially recognized religious bodies in Japan under the new law.

One of the outstanding tasks achieved by the Nippon Government through the enforcement of this new legislation is the merger of different Mahayana sects in Japanese Buddhism. Until recently the number of Buddhist sects in Japan was fifty-six.

Under the new law, Misoki, Tenri, Konkyo and 10 other sects will remain just the same as heretofore, but the number of useless factions is to be reduced substantially in each Japanese Buddhist sect.

For instance, 14 factions in the Rinzai sect (Zen Buddhism) have merged to continue as one Rinzai sect. Nine factions of Nichiren sect, founded by Master Nichiren (1222-1283 C.E.) and worshipping the *Saddharma-puṇḍarika Sūtra*, have merged to become three denominations.

The Shingon School of Buddhism or the Japanese Tantra sect, divided into nine groups, will have in the future only two denominations, and so will the Jodo sect worshipping Buddha Amitabha.

Certain sects, however, will remain as before without dissolution or merger; these are: Ritsu sect or Vinaya School (23 temples only), Hosso sect or *Vijñānamātra School* (41 temples and 32 preaching stations), Kegon sect worshipping the great *Avatangsaka Sūtra* (27 temples), Obaku sect with 500 temples, and Yuzunembutsu sect having 357 temples.

The following diagram will show the scheme of classification—

THE IDEAL OF IDEALS

By Bhikkhu Metteyya

Sane and serene, established in patience and purity, they train their very selves, they calm their very selves, they utterly pacify their very selves.

—*Anguttara Nikāya.*

A pure life is the greatest of all healing influences, *the remedy infallible* for the ills of suffering humanity.

The pure person is the giver and embodiment of happiness. Be it palace, or be it prison-house, every place is to him a real penance-grove; —for wherever he goes, he carries in his heart Renunciation, Love, and Compassion.

He is ever awake to the sufferings of beings. Hallucinations of caste and colour can never deceive the seer of truth. All beings, from ant to man, and from king to Brahma, are subject to death. Between life and death there are a million sorrows. There are hatred, war and violence. There are a million losses, sickness, and old age. Above all, beings are harassed constantly by their own inner enemies—lust, anger and ignorance.

He surveys with tenderness the suffering beings of the world—be they creeping things, two-footed things, four-footed things, dictators, kings, captains, commoners, gods or Brahmas.

He feels for them all, as a mother feels for her dying child. Nay! he feels for them more deeply. And, to ransom them from the round of suffering, he offers his own self to the relentless cosmos. So beneficent is the life he leads that the world gains solace simply by thinking of him. Living far away he influences friends as if he were living in their midst, and after death his example guides them on the path of holiness. Some love one family, some love one city and some love one country; but he loves the inhabitants of all world-systems; all beings are wrapt in the divine mantle of his mercy. Their sorrow is his sorrow, yea, he feels their sorrows and sufferings even more keenly than they themselves do. His life is a poem of pity, an epic of noble sacrifice.

The world sleeps; he knows no sleep. In his ardent vigil he thinks—

Ah! when shall I attain the perfection of charity to save my world. When shall I give out this heart and give it in alms? When will friends come to me, asking for my flesh and blood? When shall I quench the world's hunger and thirst with ambrosial foods and nectarine drink?

May I daily observe the precepts of purity, even at the risk of life. Never will I break precept or principle even if I gain the whole world

by so doing. My life I offer to the great principles taught by the Perfect Master.

May I practise birth after birth the highest renunciation that I may serve. May beneficent wisdom be mine that I may save the world from suffering and every evil.

May my heart never waver when a good deed is to be done. Even if the whole world rises against me with swords upraised, may I never deviate from the path of right. If, by embracing pillars of fire I can save the world from the passions and suffering, pillars of hell-fire will I embrace. May I have the strength to lead the whole world upward.

May I be the pattern and perfection of patience. As the sandalwood tree that pours out divine scent to the very axe that destroys it, may I thus give the highest happiness to those who revile me, beat me and kill me.

May I never break a pledge. May my words be in perfect harmony with my thoughts and deeds. I consecrate my life to truth that I may teach to the whole world the saving truths.

May I be ever steadfast. May I never give up a good resolution through weakness or fear.

May all living beings be free from misery and unhappiness. May they go from darkness to light, and from light to light.

I will be as a mother unto the whole world. I will strive for the deliverance and happiness of those who seek to kill me. I will be the universal friend.

By my silent example, may I teach the world the lesson of impartiality and sublime equanimity. I will show equal tenderness to those who spit on me and to those who anoint me. I will do justice to those who hate me. May I never be displeased by blame ; may I never be delighted by praise. May I be as impartial as the moon that cools, and the earth that bears all.

May I be a true disciple of him, the Buddha Supreme, who is the Friend of the friendless, the Helper of the helpless, the Guide of all the lost, the Light of the Universe, and the life of our lives.

Unto Him, unto His Dharma, and unto His Sangha I offer my life and all.

DRESS AND ORNAMENTS IN BUDDHIST INDIA

By T. R. Padmanabhachari, M.A.

It was only during the Buddhist age, that a certain amount of taste in things secular and pertaining to living in an artistic environment, grew up. With no ingrained preference for asceticism, the religion of the Buddha fostered in the people a comparatively softer and more luxurious mode of living. Luxury as signified by living in the midst of a multitude of things was not unknown in India of the 4th and 5th centuries B.C.

Dress is a visible symbol of civilisation, and ornament its aesthetic excellence. Social supremacy and and economic prosperity and moral ascendency are mirrored in the sartorial fashions and toilette of the people of Buddhist India. The immortal shrines of art like Sanchi, Ajanta and Ellora, the flattering accounts of Greek and Chinese travellers, and the wealth of literature, Pali or Sanskrit, secular or scriptural, throw a flood of light on the otherwise hidden history of the ward-robe.

"It may be observed that the earthly body which requires support is only maintained by food and clothing", says I-Tsing, the author of 'Nan-hai-chi-kuei-nai-fa-ch'uan', i.e., 'The Record of the Sacred Law, sent home from the Southern Sea.' "Therefore those who seek for final Liberation (Moksha) should use food and clothing according to the noble words of the Buddha". Hence it is evident that the Buddhist canon contains express rules and regulations regarding the dress and other appurtenances of the disciples of the Holy One. The Vinaya texts explain in detail the nature of clothing —'the six Requisites and the thirteen Necessaries' which are considered 'most important for the life of a homeless priest (*Pravrajya*). The 'double cloak', the 'upper garment', and the 'inner garment' (the *Sanghāti*, the *Uttarāsanga*, and the *Antarvāsa* respectively), collectively known as *cīvara*, or *kāsāya* on account of the ocre colour, along with the bowl (*Pātra*), the mat (*Nisīdana*), and a water-strainer (*Parisravana*) formed the 'six Requisites of a Bhikkhu'. The Pali texts like the *Abhidhānappadīpikā* speak of eight *Parishkāras* (Requisites), the three robes, the bowl, the girdle, a razor, a needle and a water-strainer, with which a candidate for ordination was to be furnished. The 'thirteen Necessaries' consisted of a double cloak (*Sanghāti*), an upper garment (*Uttarāsanga*), an inner garment (*Antarvāsa*), a mat for sitting or lying on (*Nisīdana*), an under garment (*Nivāsana*), another undergarment (*Pruti-nivāsana*), 'a side-

covering cloth' (*Sankaksika*), another a *Pratisankaksika*, a towel for wiping the body (*Kāya-pronchana*), another for the face (*Mukha-pronchana*), a shaving cloth (*Kesapratigraha*), a cloth for covering itches (*Kandu-pratichchādana*), and a cloth for defraying the cost of medicine (*Bhesajjaparishkāracīvara*), the last two only in case of exigency. The cloth for defraying the cost of medicaments allowed to the priest by the Buddha consisted of silk of about 20 feet long, or a full piece of it. "A sickness may befall one on a sudden, and a means *of procuring medicine* hastily sought is difficult to obtain. For this reason an *extra cloth* was ordained to be kept beforehand, and as this is necessary at the time of illness, one should never use it otherwise."

One of the chief points on which the Buddha laid stress was that of decent clothing. The Dhammapada contains the sentiment that "Nakedness cannot purify a mortal who has not overcome desires". Again in the Sekhiyā Dhamma we have the words, "properly clad" "must a monk itinerate." Here then is the essential difference between Buddhism and Jainism which enjoined the ascetics to walk about naked, with the air or sky as their sole covering (*Digambara*). According to I-Tsing, who visited India between 671 and 695 A.D. only the inhabitants of the Nicobar Isles, both men and women alike, wore no dress, and hence came to be specially denominated as the Naked People. Though the Buddhist scriptures and the accounts of the foreign pilgrims describe only the ecclesiastical dress of the age, yet from the same sources we can get an idea of the lay fashions. The *Bhikkhus* as well as the students residing in the monastic colleges were prescribed a similar dress. I-Tsing describes at length the "religious garments" worn in India at the time of his visit. Buddha exhibits a greater catholicity of view than the authors of the *smritis*, for he allowed the Bhikkhus "six kinds of robes, *viz.*, those made of linen, of cotton, of silk, of wool, of coarse cloth and of hempen cloth" (Mahavagga VIII, 3). Prohibition of silk, which was called *Kauseya*, seems to have been considered preposterous, for, as I-Tsing says, "Why should we reject the silk that is easy to be obtained, and seek the fine linen that is difficult to be procured". He further observes, "But if (the refusal of the use of silk) comes from the highest motive of pity, because silk is manufactured by injuring life, it is quite reasonable that they should avoid the use of silk to exercise compassion on animate beings. Let it be so; the cloth one wears, and the food one eats, mostly come from an injury to life." If Buddha was lenient in this he was very strict in laying down that the *Bhikkhus* were not to possess *acchinnaka* robes (*i.e.*, made of untorn cloth). The Mahavagga says, "The Blessed One wears only *pamsakūla robes* (robes made of rags taken from a dust heap or a cemetery) and so does the fraternity of Bhikkhus". The robes were to correspond to the "Magadha rice-

fields divided into short pieces, and in rows, and by outside boundaries", having been stitched out of diverse pieces of cloth. Buddha enjoined upon his followers the use of an under robe, an upper robe and a waist cloth all of torn pieces, "roughly sewn together, suitable for a *Samana*, a thing which his enemies cannot covet". Any violation of these sartorial regulations was considered as a *Dukkata* offence. (M. VIII, 21, 2).

The robes that were worn were three in number (ibid. VIII, 31, 54). The use of these garments is explained at length by the translator: "The waist cloth (*Sanghāṭi*) was wrapped round the waist and back, and secured with a girdle. The undergarment (*Antarvāsaka*) was wrapped round the loins and reached below the knee, being fastened round by an end of the cloth being tucked in there, sometimes also by a girdle. The upper robe (*Uttarāsaṅga*) was wrapped round the legs from the loins to the ankles, and the end was then drawn, at the back, from the right hip, over the left shoulder, and either allowed to fall down in front, or drawn back again over the right shoulder, and allowed to fall down on the back." (note to M. VIII, 13, 4-5).

I-Tsing has elaborately described the mode of wearing the religious garments and the use of ribbons (A Record of the Buddhist Religion, Pp. 72-74). "Take a garment of five cubits long and fold it into three. At the pleated part of the shoulder, at four or five finger-widths from the collar, a square piece of five finger-widths each way is to be attached; its four sides are stitched into the garment. Make a small hole in the centre of this square piece, and put a ribbon through the hole. The ribbon may be of the same size as the shirt ribbon, the ribbon must be only two finger-widths, both ends of which must be tied fast together and its remainder must be cut off. Attach one more ribbon through holes, and draw it out so as to cross the other ribbon; thus we have two ribbons. The inner fastenings come at the pleated part of the garment at the chest. The fastenings of sleeves are like those of a shirt. . . .

"The skirt of a garment is also plaited with ribbons. One can turn the skirt up as one likes; this was allowed by the Buddha. At both sides of the skirt a ribbon and a fastening should be attached to be used in pulling up the skirt a little and tying it in front during the meal (as one sits on small and low chairs.). . . . When one is in the monastery or before the members of the Sangha, it is not necessary for one to wear the bands (or ribbons) or to have one's shoulder bare. But on going out of the monastery or on entering the house of a layman, one should wear them. On other occasions one can have them over the shoulders. While executing private business one can have them in any way one likes. When one is before the image of the Buddha one has to put them in order.

"Take the right corner of the garment and put it over the left shoulder and let it hang at the back, not letting it stay on the arm. If one wishes to have the bands (ribbons) the entire shoulder is first to be made bare. Let the corner of the garment come again over the shoulder and the garment itself be round the neck. Both hands come below the garment (which is so put round the neck); the other corner of the garment hangs in front.

"As to the three garments (*Tricīvara*), if you put some short ribbons instead of the long strings, there will be no point that breaks the rules. If you wear a whole piece put round the lower part of your body instead of the common trousers, it will save you the trouble of sewing and stitching. . . .

"A *Saṅkakshika* and a skirt only are usually worn while in one's own rooms. When one goes out and worships the image, one should add the other garments. Now I shall briefly describe the mode of putting on the skirt. According to the rules adopted by the *Mūlasarvāstivāda* school, the skirt is a piece of cloth five cubits long by two cubits wide. The material may be silk or linen according as one can get it.

"The Indians make it single, while the Chinese make it double; the length or width is not fixed. Having put it round the (lower part of your) body, pull it up so far as to cover your navel. Now you have to hold with your right hand the upper corner of your skirt at the left hand side, and pull out (with your left hand) the other end of your skirt which is inside around your right-hand side. Cover your left side with the left flap of your upper garment, (and your right side with the right flap).

"Bring both the ends of the skirt right in front, with both hands join them in the middle and make three twists with them.

"Then take the three twists round your back; raise them higher, about three fingers, and then push them down inwards about three fingers. Thus the skirt does not slip off even if you have no strings. Now take a waist band about five cubits long, let the hooked part come right below your navel, and tie round the upper edge of your skirt.

"Both the ends of the waist band must come to your back, and cross each other; then they are again to be pulled back to your left and right sides, where you have to press them fast with your arms, while you join and tie both ends (in front) three times. If the waist band is too long, you have to cut off; if too short, some must be added. Both ends of the waist band must not be sewed or decked. . . . ."

"When you sit on a small chair or a block of wood, you have to hold the upper part of your skirt at a point under the flap of your upper garment, and quickly pull up your skirt so as to come under your thighs (on the seat). Both of your shanks may be bare without fault.

"That the whole skirt should cover from one's navel to the point four finger-widths above one's ankle-

bones is a rule followed while one is in a layman's house. But when we are in a monastery, it is allowable to have the lower half of one's shanks bare. This rule was laid down by the Buddha himself; and it must not be modified in any way by our will. It is not right to act against the teaching and follow one's selfish desire. When the skirt (*nivasa*) you wear is long and touches the ground, you are on the one hand spoiling the pure gift from a believing layman; on the other hand you are disobeying the precepts of the Great Teacher. . .

"The skirt worn in India is put crosswise round the lower part of one's body. The white soft cloth of India, used as a skirt, is two cubits wide, or sometimes half the width (*i.e.* one cubit).

"The poor cannot obtain this cloth, (so much as a regular skirt requires). (To save expense) one may join and stitch both edges of the cloth, and open and put one's legs through, it will answer the purpose.

"All the rules of wearing the garment are found in the Vinaya Texts".

People of the various sects could be distinguished by the nature of their dress. "The distinction of the four (*Nikāyas*) schools is shown by the difference of wearing the *Nivasana* (*i.e.* under-garment). The *Mūlasarvāstivādanikaya* pulls up the skirt on both sides, (draws the ends through the girdle and suspends them over it), whereas the *Mahāsaṇghikanikāya* takes the right skirt to the left side and presses it tight (under the girdle) so as not to let it loose; the custom of wearing the under garment of the *Mahāsaṇghikanikāya* is similar to that of Indian women. The rules of (putting on the under-garment) of the *Sthaviranikāya* and of the *Sammitinikāya* are identical with those of the *Mahāsaṇghikanikāya*, except that the former (the *Sthavira* and *Sammiti*) leave the ends of the skirt outside, while the latter presses it inwardly as mentioned above. The make of the girdle (*Kāyabandhana*) is also different".

The same Chinese pilgrim has in his account given us a brief survey of the lay garments. ". . . laymen of India, the officers and people of a higher class have a pair of white soft cloth for their garments, while the poor and lower classes of people have only one piece of linen. [illegible] is only the homeless member of the *Saṇgha* who possesses the three garments and the six Requisites". In all the countries of the *Jambudwīpa* people wear two cloths (*Skt. kambala*). "These are of wide linen eight feet long, which has no girdle and is not cut or sewn, but is simply put around the waist to cover the lower part." The people in the "Mongolic countries" use no *karpasa* or cotton, but only wool or skin, and wear shirts and trousers.

To keep oneself warm in cold and snowy places the Buddha allowed the use of a garment called '*Li-pa*' or 'abdomen covering cloth'. It is thus described:—"Cut a piece of cloth so as to have no back and to have one shoulder bare. No sleeves are to be attached. Only one single piece

is used and made just wide enough to put it on. The shoulder part (which may be called a short) sleeve of the cloth is not wide and is on the left hand side; this must not be wide and large. It is tied on the right hand side so that the wind may not touch the body. A great quantity of cotton wool is put in so as to make it very thick and warm. Or sometimes it is sewn together on the right hand side, and ribbons are attached at the highest point of one's side."

The *bhikkhus* were distinguished from the laymen by the former's square sleeves and bare shoulders.

It is not known whether a head-dress was ever worn, because the Vinaya texts are silent on the point, and hence Dr. Satischandra Vidyabhusana, in his 'History of Indian Logic', observes that "in the early Buddhist Church, monks (and so also students) were not allowed to wear any head dress", and further proceeds that "with the introduction of Mahāyāna in the 1st century A.D. by Kaniska, a great change was effected in the dress of monks, and caps of various shapes were invented". Acarya Dinnāga, the reputed Logician, is represented as wearing a cap having a pointed peak and long lappets, which in Tibetan was called *Panchen-shwa-dmar* or 'Pandita's red cap'. And Dr. Sankalia infers that "the length of the lappets of the cap was in proportion to the rank of the wearer."

[*To be continued*]

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'Monks, when one's turban or head is ablaze, what is to be done?

'Lord, when one's turban or head is ablaze, for the extinguishing thereof one must put forth extra desire, effort, endeavour, exertion, impulse, mindfulness and attention.'

'Well, monks, letting alone, paying no heed to, the blazing turban on head, for the comprehension, as they really are, of the four not penetrated Aryan truths, one must put forth extra desire, effort, endeavour, exertion, impulse, mindfulness, and attention.

—*Samyutta Nikaya*

LEANIN' ON A GATE

By Frank R. Mellor.

I interrupt my afternoon walk by leaning over a gate and looking into the field to which it belongs.

A pleasant country pastime is "Leanin' on a Gate" observing with critical eyes the progress of the crops, the technicalities of ploughing, harrowing, or cowing as may be, and sometimes holding friendly converse with the young pigs. Alas! the fact of man's cruelty and injustice to their race seems to have penetrated the dull brains of all the other "beasts", with the exception of the horse, and they hold aloof from man, showing a mixture of fear and hostility. As for the horse, he knows that man does not eat him, and so rather likes him, but he has no desire to go back to work and so keeps his distance. If you want him, you must catch him.

This field on whose gate I am leaning is different to the others. It is small, oblong, and the grass is cropped short as a lawn. It is, in fact, a sort of condemned cell for the cattle which have been sold to the butcher. There they await his coming and their execution. In it stand a dozen fine, sturdy, young bullocks. Their coats are red-brown and they look pictures of health and strength, and the thought comes to the mind, "If man were only bred and fed with the care that has been taken with these animals, to what might not he rise to be?" To me it appears that they know their fate for as I lean upon the gate every eye is fixed upon me as they stand there motionless with muscles tensed, ready to avoid capture. I suppose that it is only the contrast between their dark coats and the white of their eyes, but to me there seems to be a look of horror on their faces. I speak to them in a consoling voice but they take no notice, still standing motionless and staring, and so, to ease their fear, I walk away and choose another gate.

And now I look upon a scene of beauty, worthy of portrayal by the finest artist in the world. The foreground is of good brown Devonshire earth newly laid bare by the plough. A background of green and yellow fields, rising to the tops of low hills and in the distance, the purple tors of Dartmoor, all as clearly cut and vividly coloured as a picture postcard.

As I watch the changing light upon the landscape I meditate on the beauty of vegetarian diet, remembering the lines from *"The Light of Asia"*:—

'Whilst still our Lord went on
teaching how fair
This earth were if all living
things be linked
In friendliness and common use
of foods,
Bloodless and pure; the golden
grain, bright fruits,
Sweet herbs which grow for all,
the waters wan,
Sufficient drink and meats."

And then the little devil of conscience taps me on the shoulder and whispers in my ear:—"What did you this morning?"

With bowed head and shamed face I remember that first I sprayed my tomatoes with a poisonous wash in order to kill the insects which live upon them. Then I took a bucket quarter full of salt and water and went down the rows of my cabbages, picking off the swarm of caterpillars which were fattening upon them and dropping them one by one to a painful death in the salt water.

But then I think, this was unavoidable! It was a question of who ate the cabbages, the caterpillars or I! There is a pest of the odious insects; they have destroyed all the vegetables in the next garden and in the garden beyond it, and a farmer friend told me that his field of three thousand cabbages which had cost him fifty pounds to grow and plant has been totally ruined by them.

It is sad that country life, so calm and peaceful in appearance, is really one endless war to the death against insect pests, birds, rats and rabbits. Nor is that all. Upon the pests live other pests, stoats, weasels, cats, foxes, and the farmer's gun is ever busy.

I turn sadly homeward. How is one to live without taking life? Can it be that a true follower of the Blessed One must dwell in a city and let others do the killing which someone must do if man is not to die of starvation?

Such a solution of the problem seems absurd and impossible, though, I believe, some Buddhist countries pay non-Buddhists to do all work which involves the taking of life.

Another solution comes to my mind. The Blessed One generally addressed His discourses to his monks or to ascetics who were also living upon food given to them by the charitable. They had thus no hand in the guilt of its production.

But the monks and ascetics had to be fed and to feed them the laymen must grow food. To grow the food the pests which destroy it must, in their turn be destroyed. Can it be that such destruction can be good, not evil?

May it not be that the farmer who leads a righteous life but sprays his fruit trees and destroys the vermin and insects which, undisturbed, would destroy the fruit of his labours and bring famine into the land, is still a righteous man and may look forward to a better re-birth?

My latch-key is now in the lock of my cottage door. My housekeeper, with my slippers in her hands, meets me as I enter. "You're late, Sir," she says, and as I remove my muddy boots, she continues, "Your tea is ready; the lamp is lit; I got you the book you wanted, and Mr. Richards is coming in to play Draughts about seven o'clock. Let me pour you out a nice cup of tea."

And perhaps unknowingly she has answered the riddle which has so bothered me!

AN EASY ANSWER

By P. M. Desrumbert

Mr. A and Mr. B, two friends.

Mr. A.—I am glad to find you at home, as I have been wanting to ask you a question for a long time! —It is this: When do we know for certain that our thoughts, words, or actions are morally good and right, or morally bad and therefore wrong?

Mr. B.—I am pleased you asked me that question, because the answer, although very important, is very easy. If we refer to the teaching of the Buddha we shall understand that our thoughts, words or actions are morally good if they tend to diminish suffering either around us or in the universe. They are bad if on the contrary they tend to increase suffering around us or in the universe, now or at some future time. However, common sense will tell us that in some cases it is our duty to inflict a slight pain to prevent a much greater pain later. Such, for instance, is the case of a Doctor who gives a patient a very unpleasant medicine to take in order to prevent a long and painful illness to appear.

As we are on that subject let me tell you a short story:

Once a lady had come to stay with us for a few days and, on several occasions, I had mentioned to her the teaching of the Buddha. When suddenly she exclaimed: "You pretend that we must avoid inflicting pain. If so, suppose that a young man were to ask me to leave my husband and children and go and live with him. Should I then follow him, because if I were to refuse, he would suffer and according to you it is very wrong to cause any one pain". You can easily imagine my answer. I replied: think of what Asoka said in his edict No. 2. He reminded us that Religion consists in committing *the least possible harm*, in doing abundance of good also in the practice of pity, love, truth, likewise in purity of life.

Now, it is quite true that your refusal would cause the young man some suffering, but it would not be for long probably. While, on the other hand, picture to yourself the deep and lasting sorrow of your husband, much greater in intensity and duration, imagine also the sad condition of your children who would no longer have a loving mother to care for them and look after them and the grief of your aged mother. Think of the light and short-lived pain caused to the young man and compare it with the lasting and deep suffering of several persons whom your leaving them would cause, you will not then hesitate to stay with them and continue to be what you have always been: a good wife and loving mother. You will have moreover the satisfaction to feel that you obey the teaching of the Compassionate, in fact, that you are working with Him and peace will enter your heart and mind.

MATANGA—THE SOCIAL REFORMER

By Vinayacarya Bhikkhu M. Prajna Shree.

It is more than an established fact that the Lord Gautama Buddha was not only a Spiritual Teacher, but also the Greatest Social Reformer. This fact is widely known even to-day, although it is twenty-five centuries since His attainment of Pari-Nibbana. But it is a striking fact that the same Lord Gautama Buddha already in previous incarnations devoted Himself to the uplift of the social standard of the masses in the face of the prevailing caste prejudices and other obstacles which were obstructing his path.

The following narrative can be cited as an example of the proof of the above statement. In one of His incarnations as a Bodhisatva, He was born in a Chandala family and was known by the name of Mātanga. His appearance was so ungainly, that people shrank from him when they beheld him. He lived outside the city gates in a hut made of skins and begged his daily food from the city.

Once it happened to be some auspicious day which was proclaimed by the king of the realm for public amusements and festivals. On such occasions it was the custom for all maidens, irrespective of caste, creed, race or social standing, to come out of their different abodes and engage in amusements in public and private parks, to their hearts' content.

There was then a lady, Diṭṭha-mangalikā by name, who was a maiden of surpassing beauty. She was the daughter of a wealthy nobleman of the Brahmin caste. This lady appeared on that day, and followed by a retinue of attendants—ladies in waiting and servants—she was on her way to her father's park. As they were just about to pass the city-gates they met Mātanga who was on his daily round of begging, and seeing him, Diṭṭha-mangalikā was so shocked at the sight of this ugly creature, that she ordered her attendants to turn back homewards, saying it was an ill-omen to meet such a sight, and to proceed further would mean certain disaster. The servants hearing this sudden diversion and knowing the beggar to be the cause, became enraged at him for having spoilt their coveted revelry. In their excitement they flung stones at the beggar and cudgeled him almost to death and supposing that he was dead, they went on their way home.

Mātanga, after he had lain some hours in an unconscious state in a gutter, regained his breath and with great effort groped his way along the street and, from inquiries made, learnt why he had been treated in such a manner. He argued whether the public gate was open only to the

wealthy and the noble and then resolved to teach that lady a good lesson for her conceit. With this resolution in mind, he slowly went along the streets declaring his woes to the public and at last reached the palace of Diṭṭhamangalikā. There he laid himself down before the gates. The Lord of the house, seeing the wretch, at once ordered his servants to dismiss him with one of the lowest coins current at the time, so that he might buy some oil and apply on his body to heal his wounds. But when the servant came up to the beggar he refused to accept anything but the hand of the fair lady—Diṭṭhamangalikā. Hearing this, the nobleman ordered his servants to offer him two of those coins—one to buy oil and the other to buy something to appease his hunger. But Mātanga would not rise. Then they raised the number to tens, hundreds and even up to thousands. But he did not accept. Later in the evening, the lady of the palace approached Mātanga and standing behind a screen within earshot of him, begged him to forgive her daughter and raised his prize to several thousands and at last to millions and tried her best to avert this disgrace and menace. To all these apologies and offerings Mātanga lent a deaf ear and callously demanded Diṭṭhamangalikā for his wife.

The first day passed. Now there was no possibility of ousting this man from the place for none would dare to touch him as he was a Chandāla—an untouchable. The second day dawned and he would not move. The third, and the fourth, and the fifth, and even the sixth followed. By this time the beggar was fast approaching death due to starvation in addition to the hard handling by Diṭṭhamangalikā's men.

Now it was the seventh day of Mātanga's fasting. People of equal rank, who lived in the neighbourhood, saw the impending danger that would fall on their families too, if the beggar were to die at this place. In their great anxiety they came to Diṭṭhamangalikā's parents and asked them either to get rid of the Chandāla by some means or else to deliver their daughter if they were to save themselves and the neighbourhood from being outcasted. For there was a severe custom prevailing in those days. If it so happened that a Chandāla was starved to death in front of any house, the inmates of that house, together with those of seven houses on either side and every direction of it, would become low outcastes. On the other hand, the unsuccessful suitors of Diṭṭhamangalikā, hearing of this threat to the proud lady, sent errands to Mātanga not to lose hope but to hold fast to his resolution.

Now the parents of Diṭṭhamangalikā had no other choice but to deliver their conceited daughter to the Chandāla beggar, if the whole neighbourhood and they themselves were to be relieved of this impending catastrophe. So they gave her poor clothings and delivered her to Mātanga, in spite of the greatest lamentations of the young lady. Mātanga, who was now very feeble,

asked the lady—now his lawful wife —to lift him up and take him to his hut and she walked through the streets with the Chandāla beggar leaning against her. Reaching his hut she bathed him in hot water and applied oil on the body and looked after him very kindly.

This Chandāla beggar, as is already said, was no common being but the Bodhisatva, and, as such, he never wanted to leave a dark spot on the chastity of this girl but he wanted to subdue her conceit and thereby teach a lesson to other proud folk as well. So he stayed with her for a short while, until he recruited his health and then he went off to the wilderness and became an ascetic. There he spent a few days in deep meditation before he attained intuitive wisdom.

Armed with such high achievements he thought that Diṭṭhamangalikā would now find herself relieved of her woes and then he rose up into the air and appeared at her door. Whereupon she saluted him and heard him declare to her that he was no more an ordinary being and that he had arrived there to disclose the fact to her and thereby to the whole world, thus relieving the misery brought upon her through him. He also asked her to proclaim to the world that her husband was no other person than the Mahā Brahmā himself and that he would show his true appearance on the full moon day that was due seven days hence. But she was too timid to make such utterings as she herself was not at all convinced of the accomplishments he spoke of. Therefore, Mātanga, now a great Rishi, through his divine powers, rose into the air and displayed some miracles to dispel her doubts and knowing that she was convinced, he once again vanished from her sight and reappeared at his forest abode.

She now walked the streets and announced that which was to be. No one believed her. But when she persisted they began to think there might be some truth in what she said.

At last came the full-moon night and as the citizens were eagerly watching for the miracle to happen, and when the moon had half gone her way in the sky, Rishi Mātanga showed himself in the guise of Mahā Brahmā. This extraordinary sight amazed and bewildered the people to such an extent that they would not believe their own eyes and thought that two moons had dawned upon them. From there the Rishi came slowly downward, in the sight of the on-lookers, and went to the humble abode of Diṭṭhamangalikā. He then placed his hand upon her and told her that she would be mother in due time, and advising her to live through the fortune of that child, rose up before the eyes of the on-lookers, and then disappeared.

Now the citizens, out of respect to Diṭṭhamangalikā, bathed her in perfumed waters, adorned her magnificently and took her round in a grand procession through the city. Afterwards they made her live in a specially erected pavilion in the heart of the city and regarded and adored her as a mother-goddess. Thus as

she was passing her days in happiness and royal comfort the time of motherhood came to her and a son was born. The people rejoiced and named him Prince Mandavya. The citizens now regarding the prince as the son of Mahà Brahmā, held him in divine respect, and from the whole country and even from distant lands, people began to flock into this city to gain a sight of him, so much so, that, it is said, even the gates were insufficient for them to pass through and at last the citizens had to keep guard for the protection of the Prince. Thus he became the idol of the country and in such stately environments he grew up to be a hale and hardy youth. He had received immense wealth and he began to offer daily arms to Brahmins only, entirely neglecting the poor, the sick and other most deserving ones.

Rishi Mātanga, happened to see this by the power of his divine eye. He saw that his son, through conceit, was exclusively entertaining Brahmins and wilfully neglecting the poor. Therefore he appeared at the door of his son in his ascetic robes. The son, not knowing who he was, looked upon him contemptuously and inquired as to who this intruder was. His followers, the Brahmins and the guards, at once dragged the unknown ascetic aside and maltreated him. He calmly endured this rude treatment. Then, by means of his divine power, he rose into the air and coming down again, alighted at the city gates.

Meanwhile, the terrestrial gods, who were angry at the treatment which the foolish young Prince had given to the ascetic, turned him into a maniac, thus causing him great suffering. Diṭṭhamangalikā, hearing of the incident, learned from the guards all that had occurred. She knew at once who this ascetic was, and made her way to the city gates where she met him.

Approaching him in great reverence, she saluted him and implored him to forgive her son. At the time the Rishi was quietly taking some gruel which he had begged on the street and as he heard Diṭṭhamangalikā speaking thus he gave his bowl to her with what remained in it and asked her to add some water and give it to his son who was under demoniacal influence. So she did and her son got instant relief. Now she took him and the Brahmins to the ascetic at whose feet they knelt down and got his pardon. Then the ascetic (Bodhisatva) advised the youth to extend his charities to all deserving persons and also held a sermon on righteous living after which he went back to his forest abode.

REPORT OF THE MAHA BODHI SOCIETY OF INDIA FOR 1940

On behalf of the Governing Body of the Maha Bodhi Society, I beg to place before you the 49th Annual Report of the Society, being a record of its activities during the year 1940. In spite of financial and other difficulties the work of the Society continued smoothly during the period under review. Owing to the war and unsettled conditions prevailing all over the world, our activities have suffered to some extent, but I am glad to say that there has not been any slackening of our efforts in any direction.

Membership

The membership of the Society remains steady. Most of the members enrolled by the General Secretary during his trip to Burma and Penang have continued to remain on our rolls, though a few have not renewed their subscriptions. We could not organise a membership campaign this year as the General Secretary was fully engaged in other important work. His Holiness Tai Hsu became a Life Member of the Society during his recent visit.

The Headquarters

The activities at the Headquarters continued as usual. As a place of residence for the Buddhist pilgrims and other visitors from outside as well as for students from abroad, it has proved to be of great benefit as otherwise they would have been compelled to go into costly hotels. It is, however, to be regretted that our appeal for funds to acquire the adjoining plot of land to enlarge the headquarters has not yet met with any response. We require at least Rs. 30,000/- for purchasing the land alone.

Sri Dharmarajika Vihara

This Vihara, which was erected in 1921, is a centre of attraction to the public in Calcutta. Throughout the year, it was kept open for worshippers as well as other visitors. Though a Committee was appointed to raise funds in order to redecorate the walls of the Vihara, no funds could be collected during the year. We may have to wait till more favourable times to undertake this necessary alteration. The use of the Vihara Hall was allowed to several charitable associations free of any charge. Rev. N. Jinaratana was in charge of the Vihara and was of much help in the work of the Headquarters.

Lectures

The usual Sunday lectures were held during the year whenever speakers were available. We have to thank Prof. R. C. Adhikari for most of these lectures. The follow-

ing were the special lectures arranged during the year:—

1. Prof. Jaya Chandra Vidyalankara—"Buddhist Contribution to Indian Culture".
2. Mr. Dayananda Priyadarsi—"Strive for Perfection".
3. U Ba Lwin, Ex. Dy. President, Burma Senate—"Culture in the East", and "Experiences of my recent visit to China".
4. Mr. R. Rosetti—"Experiences in different parts of India".
5. Mr. R. Hewavitarne—"Indo-Ceylon Question".
6. Mr. P. Jayatilaka, Principal, Maha Bodhi College, Colombo—"System of Education in Ceylon".
7. The Hon. Mr. D. S. Senanayake and the Hon. Mr. S. W. R. Dias Bandaranayake—"Indo-Ceylon Question".
8. Prof. Dharmananda Kosambi—"Buddhism in India".
9. Mr. J. R. Jayawardhana, Secy., Ceylon National Congress—"Ceylon and India".
10. Mr. Sailendra Nath Ghose—"Life of Buddha in Drama".

Mr. T. Vimalananda was in charge of the programme of lectures.

Maha Bodhi Library.

The work of the Maha Bodhi Library continued as usual. There is immediate need for the extension of the building as the room set apart for the Library is now inadequate. During the year 112 books were added thus bringing the total to 2066. The Reading Room was well utilised by the public and the daily attendance was 40. Five daily papers and 60 periodicals were placed on the table. We have to express our thanks to the proprietors of *"Hindustan Standard"*, *"Ananda Bazar Patrika"* and *"Bharat"* for giving us these papers free of charge. Most of the other periodicals were lent by the Editor of the Maha Bodhi Journal. The Calcutta Corporation is continuing to give its yearly grant of Rs. 100/-. Revd. N. Jinaratana was in charge of the Library. An alphabetical list of the books is under preparation.

Maha Bodhi Journal

The Maha Bodhi Journal is now in the 48th year of its publication and, therefore, one of the oldest Buddhist magazines in existence. It has proved to be a valuable medium for the study of Buddhism as admitted by many of its readers. Contributions by leading Buddhist writers are published regularly. As the mouthpiece of the Buddhists, it has taken up the cause of Buddhism whenever attacks are made by our unfriendly critics. Our thanks are due to all our contributors who so ungrudgingly help us with articles. Miss A. Christina Albers has been of great assistance in the work of the "Maha Bodhi". We regret this Journal is still run at a loss. Mr. Noburo Toge of Tokyo, Japan, joined as a life subscriber. Mr. T. Vimalananda and Revd. D. Sasanasiri gave much assistance in the work of the Journal. Our thanks are due to Mudaliyar R. Malalgoda of

Colombo, Ceylon, for his valuable help in obtaining a large number of subscribers from Ceylon. We are also thankful to Messes J. L. Barua and P. C. Barua of Burma for similar help.

Dharmaduta.

The Society's Hindi monthly "Dharmaduta" ceased publication after appearing regularly for six years. It has helped to spread a knowledge of the Dhamma among Hindi speaking people and its suspension has caused keen regret among a large circle of friends. As we have been requested by many of its former subscribers to restart it, we are making arrangements to do so at an early date. Mr. W. V. R. Naidu of Jamshedpur has kindly agreed to donate Rs. 10/- per month for one year. We hope similar help will be forthcoming from others. Our thanks are due to Bhadanta Ananda Kausalyayana, Revds. U Dhammajoti and Sumana and other bhikkhus for their co-operation in the work of the "Dharmaduta".

Publications

The publication branch of the Society continued to be active throughout the year. The most important work brought out was the "Pāli Mahā Vyākaraṇa" by Bhikkhu Jagadish Kashyap, M.A. It is the most comprehensive Pāli grammar so far written in any language. It also contains a valuable chapter on the origin and development of Pāli. The book has been very well received in the Press. Our thanks are due to Bhikkhu Jagadish Kashyap for his painstaking labours in this connection. He is at present engaged in writing a treatise on Buddhist Philosophy which we hope to publish in the near future.

At the request of Rev. Silabhadra we have taken over the full stock of his Bengalee translation of "Theri Gāthā" after paying the balance of the printer's bill. He has also handed over to us the remaining stock of his Bengali translation of "Gospel of Buddha" by Paul Carus. His translation of the "Sutta Nipāta" will be soon out thanks to the generosity of Dr. Dasarathy Datta of Chandernagore. Revd. Nyanasiri Oggayana's Bengalee translation of the "Buddhavacana" is in the Press. Revd. Ananda Kausalyayana's Hindi "Buddha Vacana" has been sold out. He is going through the proofs of the second edition. Thanks to the activities of these selfless workers and our generous donors we have succeeded in placing before the reading public a few of the valuable Buddhist scriptures.

The following is a full list of our publications :—

Hindi :—		
Pali Maha Vyākaraṇa by Jagadish Kashyap, M.A.	1000	copies.
Dhammapada by Ananda Kausalyayana (2nd ed.)	3000	,,
English :—		
Gospel of Love by A. C. Albers	1000	,,
Art :—		
Sarnath Buddha Image in one colour (2nd ed.) ..	2000	,,

Festivals

The Vaisakha Purnima festival was celebrated at the different branches of the Society on the 20th May. It was also observed at the Buddhist sacred places like Buddhagaya, Sarnath and Lumbini. We sent a small contribution for the function at Kusinara. The main celebration was at Calcutta where, besides religious observances, a public meeting was held under the chairmanship of Mr. Santosh Kumar Basu, Ex-Mayor of Calcutta. Distinguished speakers addressed the meeting on the life and teachings of the Buddha. The function was a great success. Similar meetings were organized at Delhi, Sarnath, Ajmer, Mukteswar and other centres of the Society. Distribution of fruits to hospital patients and rice to beggars were the other items in the celebration. The Society also arranged to broadcast a talk on the Life of Buddha from the Calcutta Radio station. It was given by Dr. S. Chakravarty as in previous years.

Asoka Day

On the 31st January, the Society inaugurated the "Asoka Day" with a most successful procession and a meeting in Benares to commemorate the memory of the great Emperor Asoka. As the visit of His Holiness Tai Hsu coincided with this celebration, Asoka Day meeting and the welcome to His Holiness were combined. After the welcome, His Holiness Tai Hsu was elected to preside over the Asoka Day meeting. Speakers included Pt. Jawaharlal Nehru, Acharya Narendra Deo and Sri Prakashji. Thus the gathering of about 30,000 people had the rare opportunity of hearing tributes paid to the great Emperor by several of India's leaders. Our thanks are due to Sj. Kamalapati Tripathi and Mr. Bhagwati Prasad Pantheri for their co-operation without which the meeting and the procession could not have been made so successful.

Birthday of the Ven. Sri Devamitta Dharmapala

As decided last year, the birthday anniversaries of the founder, Sri Devamitta Dharmapala and the generous patroness of the Society, Mrs. Mary E. Foster, were celebrated jointly on the 17th September. The public meeting held in connection with the celebration was presided over by Sir Manmatha Nath Mukerji, our President. Eloquent tributes were paid to their memory by many speakers. At Sarnath the students of the Maha Bodhi Vidyalaya observed the occasion by going in procession to the place of the Founder's cremation and holding a memorial meeting in the Vihara.

(To be Continued)

Monks, just as the dawn is the forerunner, the harbinger, of the arising of the Sun, even so is right view the forerunner, the harbinger, of fully comprehending the four Aryan truths.

—*Samyutta Nikaya.*

VESAK CELEBRATION IN INDIA

It will give great pleasure to the Buddhists of all countries to learn that the birthday of Lord Buddha is being widely celebrated in India. Not only the Buddhists but Hindus and other communities as well are taking an increasing interest in the sacred day. Numerous meetings were held all over the country on the Vesak Day to honour the memory of the Master. The life and teachings of the Master were discussed at these meetings.

The Maha Bodhi Society celebrated the sacred festival at its different branches and at sacred places like Buddhagaya, Sarnath and Lumbini.

Calcutta

The Society's main celebration was at the Headquarters in Calcutta. Sri Dharmarajika Vihara in College Square wore a gala appearance on the 10th May with flags and buntings fluttering in the air. The facade of the Vihara was illuminated with numerous electric bulbs.

The actual celebrations started at 7 A.M. on the 10th when the resident bhikkhus and lay Buddhists gathered in the Shrine Room to offer lights and flowers. At 11-15 A.M. Buddhapūjā was offered and Paritta recited by the Bhikkhus.

The public meeting arranged by the Society began at 6-30 P.M. with Sir Manmatha Nath Mukerji, President of the Society, in the chair. The hall was packed to suffocation with a distinguished audience. In addition to the President and speakers, the following were noticed among the audience :—Mrs. Sarala Devi Choudharani, Mrs. K. N. Tagore, Mrs. S. N. Tagore, Miss V. Sydney, Messrs. D. C. Ghose, O. C. Gangooly, Kiran Chandra Datta, Dr. & Mrs. M. R. Soft, Mr. S. C. Mookerjee, Mrs. N. C. Sen, Mrs. R. C. Roy, Messrs. Bahadur Singhji, J. K. Biswas and Bijoy Singh Nahar, Raja Khitindra Deb Rai Mahasai, Messrs. J. Choudhury, Bimalendu Roy, Sm. Savitri Debi, Dr. S. P. Chatterjee and Prof. R. Choudhury.

The proceedings commenced with the taking of the five precepts which were administered by the Ven. W. Sorata Maha Thera. This was followed by a song sung by Mrs. N. K. Basu and party. Readings from the "Dhammapada" and "Light of Asia" were given by Rev. N. Jinaratana and Mr. D. Valisinha respectively. Then followed speeches by a number of speakers.

The Secretary read a message from Prof. Tan Yun Shan of Santiniketan.

The first speaker was Miss A. C. Albers who gave greetings to those assembled to celebrate the sacred event.

Mahamahopadhyaya Pandit Vidhushekhar Sastri pointed out that Lord Buddha practised 'tapasya' for enlightenment so that humanity might benefit therefrom. What he had

realised by meditation he had preached for the benefit of the world.

Mr. J. C. Mookherjee said that Lord Buddha was the greatest lover of mankind.

Dr. Kalidas Nag pointed out that Lord Buddha had preached the gospel of fraternity and good-will and in the crisis which had overtaken civilisation to-day, it was all the more necessary that they should follow that gospel.

The other speakers were Mr. S. R. Dhadda, Secretary, Indian Chamber of Commerce, Mrs. Sakuntala Sastri, Prof. S. C. Roy, and Swami Japananda of the Ramkrishna Mission.

The president in bringing the proceedings to a close said :—

It was perfectly clear that civilization had come to an end. When non-combatants were killed, women and children massacred, hospitals were bombed and there was ruthless murder of innocents, what remained of civilisation and culture? It was also clear that the nations of the world had now got to revise their notions about religion. It seemed from what was happening in Europe to-day that Christianity had failed in its mission. In the Far East, Buddhism as practised now was not what Lord Buddha had preached. In these circumstances, they came to the conclusion that it was necessary that their notions about all religions—Hinduism, Christianity, Islam and Buddhism should be revised and revised in such a way that they would be imbued with the true spirit of Buddhism.

Salvation for All

Lord Buddha brought peace, love and good-will to the world. He wanted salvation for all. The speaker joined with all those present on the occasion in offering his homage to that great teacher of mankind and in praying that the light that he saw might descend on mankind. He felt convinced that if they were sincere in that prayer, they would be able to get back peace to this earth.

With a vote of thanks to the President and the speakers and a song sung by Mrs. N. K. Basu, the meeting came to a close. Those present were treated to light refreshments.

On the 11th morning the bhikkhus were fed and fruits distributed to Medical College Hospital patients. Rice and money were also distributed to nearly 200 beggars.

Celebrations were also arranged by the Society at the following places: Buddhagaya, Sarnath, Lumbini, Mukteswar, Ajmere, Delhi, Madras, Calicut, and Tanyur. Contributions were sent for the celebrations at Kusinara and Cuttack.

A Radio Talk on the life of Lord Buddha was arranged by the Society at the Calcutta Broadcasting Station. It was given in Bengalee by Dr. S. K. Chakravarty, Bar-at-Law.

Calicut

Buddhajayanti was celebrated at the Maha Bodhi Buddhist Mission Vihara in Calicut on the 10th May. Items of the celebration included a procession which went from Paran Hall to the Buddhist Mission at

5-30 P.M. At 7 P.M. a public meeting was held. Bhikkhu Ananda Metteyya Thera of Ceylon presided. After the ceremony of taking the five precepts, Revd. Dharmaskhanda gave his welcome address. The speakers included Revd. V. Maitri Murti and Anagarika Manjeri Ramayyar. The President of the meeting spoke on the services rendered to humanity by the Lord Buddha. A relation of Rev. Dharmaskhanda took the ten precepts and became a dasasil upasika.

Celebrations at Mannur took place on the 11th and at Thanur on the 12th. At these places also meetings were held and the poor fed.

KARACHI

The Birthday of Bhagavan Buddha was celebrated in Karachi on a grand scale on the 11th May, under the auspices of the local Ramakrishna Mission. In this connection a meeting was held in the Amil Institute tennis ground in the evening. Sadhu T. L. Vaswani presided over the meeting which was attended by about three thousand people of all communities of the city. The programme began with songs by Miss Ganga Kalyanpur, Miss Kamala Kripalani, Miss Rukhmini Rewachand and Miss Vishni Jagasia. There were recitations from the "Light of Asia" by Miss Kusum Nadkarni, Miss Prabha Temkar, Miss Rama Kakumal, and Master Mantu Chatterjee.

Swami Jagadiswarananda, President, Ramkrishna Mission, Karachi, recited Pali passages from Dhammapada and Udana. Then Mr. Jamshed Nusserwanji, Ex-Mayor of Karachi, speaking in English, remarked that the struggle started by the Enlightened One was still going on. Mr. Shamdas P. Gidwani, President, Sind Hindu Mahasabha and Prof. Ram Panjwani of Karachi, D. J. Sind College, spoke respectively in Hindi and Sindhi.

Swami Jagadiswarananda published articles on the significance of the day in local Sindhi and English papers.

SRI SUCHARITHA VAG VARDANA LAMA SAMITHIYA, COLOMBO.

The members of the above "Lama Samithiya" observed Ata Sil (eight precepts) last Vesak day. Rev. Baduraliye Jinarama Thera, Lecturer in Oriental Languages, Malia Bodhi College, Colombo, delivered a sermon on the same day, and a booklet named "Gihi Jivitaya", which was published by the Samithiya, was distributed free of charge.

VESAK CELEBRATION IN THAILAND

(SPECIAL MESSAGE FROM TWO LATVIAN BUDDHIST HIGH PRIESTS, BANGKOK).

On May 9th, at 4-30 P.M. the Council of Regency of the Kingdom of Thailand proceeded to the Chapel Royal of the Emerald Buddha, officially named Sri Ratana Sasdaram Temple (founded in 1785 C.E.), where on arrival the President of the Council lighted the candles of worship. Thereafter ranks were conferred by the chief regent on some members of the Thai Buddhist

Church by presenting them with academical fans.

On May 10th, at 6 P.M. the Council of Regency again proceeded to the Chapel Royal and after the President of the Council had lighted the candles of worship before the image of the famous Emerald Buddha (valued by some Americans at sixty million Rupees), which is placed upon a gorgeous altar, the Council appeared in front of the Chapel, and the President lighted candles in worship and praise of the Triple Gems. The Prince Regent next led the Members of the Royal House of Chakkri and certain officials to circumambulate the Chapel three times, after which the Council entered into the Chapel. A sermon was preached by a high priest and at its conclusion he was presented with the usual four kinds of gifts.

On May 11th, at 6 P.M. a female Member of the Royal Family proceeded to the Chapel of Phra Buddharat in the Siwalai gardens of the Grand Palace. After first lighting the candles of worship before the image of the Buddha known as Phra Buddharat Patima she appeared before the shrine in order to light candles in worship and praise of the Triple Gems, after which she led other female Members of the Chakkri House and Court ladies in circumambulation of the Chapel, three times.

Such was the official programme of the observance of the Buddha Day in Thailand this year.

This year, due to the constructive criticism of the Thai apathy and indifference in regard to the thrice sacred Vaisakha Purnima Day written by us and published in *The Maha-Bodhi Journal* two years ago, the Thai Publicity Department made an urgent appeal to the public to decorate the business premises and residential houses on the Buddha Day with flags and buntings, which was not done before. Is it not a little victory for the Buddhist cause? And this victory is entirely due to the valuable *Maha-Bodhi Journal*. Government offices, banks and commercial firms remained closed on the Vaisakha Purnima Day in Bangkok (Saturday, May 10th).

But meat was sold everywhere and the slaughter of animals, controlled by the Thailand Government, continued on the Buddha Day, as in all former years. And this is deplorable and depressing! An announcement has recently been made that Bangkok, in the future, will have a modern and well-equipped abattoir at the cost of over three million Rupees. But no announcement whatsoever was made that with the opening of the new abattoir, a system of humane slaughtering of animals was to supersede the present very cruel practice. The fact that no such announcement was made by the Thai authorities greatly surprised quite a number of Christian social workers living in Siam. And even the British-owned newspaper *The Bangkok Times* commented unfavourably on this rather unforgivable oversight. How much more regrettable is this oversight to the devout followers of our Lord Buddha Sakyamuni!

CORRESPONDENCE

BUDDHISM IN ENGLAND

DEAR SIR,

I think that I should offer some remarks on a letter signed "Christmas Humphreys" which was printed on page 384 of the October, 1940 issue of your esteemed journal.

The writer suggests that you may have given the erroneous impression that Buddhist activities in London are at an end. He recommends his Buddhist "Lodge" as the only surviving Buddhist organisation in Europe, although I have yet to learn that the organisations of our co-religionists in Denmark, Holland, France, Germany and Italy have been dissolved.

He boasts of his large meetings at the "Lodge", and gives a puff to his own mistaken book, "Studies in the Middle Way", the "middle" way being a denial of the Pāli Scriptures of Ceylon, and advocacy of the god and soul idea which Mrs. Rhys Davids so passionately supports.

Here is what Mr. Christmas Humphreys says of her latest book in the journal "Religions", Jan., 1941 published by the Society for the Study of Religions, the Vice-chair of which is occupied by her :—

"A famous Interpreter of Buddhism. The articles tell how the religion we now call Buddhism was different at first from what it now is, and how man's more-will in his wayfaring is not yet taught as it needs to be. As a practising Buddhist I have long been an admirer and a *humble supporter* of this indomitable writer, and as a lawyer I have noticed with interest that whereas Buddhist Magazines of the Hinayāna School unanimously condemn her carefully documented rediscoveries, they never advance any scholarly refutation of the thesis she proclaims. When to this intellectual satisfaction is added an intuitive approval of the Teachings which she claims to prove were actually the Buddha's mandate, teachings which the most superficial reading shows to be in consonance with that body of Wisdom found at the heart of all religions, I say that Mrs. Rhys Davids is, in true essentials, more of a Buddhist than those who denounce her as the enemy of Buddhism. The writers of the Pāli Scriptures were monkish guardians of the Dhamma, who turned a glorious proclamation of the Goal and the way that led to it, into a dreary attempt to escape from life as most men know it into a final nothingness. She is clearly entitled to attack that religious absurdity as a negative gospel, and she traces the history of a *complete reversal* of the way to the More into a retreat to the ever less. The pilgrim is all but ignored in Pāli Buddhism to-day". Mr. Humphreys refers to "monkish editing" and tells us to go to the Upanishads for the

original Buddhist philosophy of life and ends with these remarkable words: "I am confident that even as her husband's name will live as [that of] a pioneer in making known to the West the TRUTHS of the Pāli Canon, so will this gallant lady, who so long assisted him, be famous as the re-proclaimer of the Mandate to mankind which those Pāli Scriptures to a large extent *conceal*."

You will therefore understand what consternation spread through the minds of all rational, unsuperstitious lovers of the Buddha's Teachings, when you printed with apparent approbation Mr. Humphreys' letter. All critical scientific people, anxious for goodness, agree that the Pāli Scriptures of Ceylon are the nearest approach to the Master's very words, in fact, Dr. Hermann Oldenberg once said that in parts of the Sutta Nipāta we have almost the very breath of the Buddha.

I knew Mr. Rhys Davids and was brought up thirty years ago on his numerous books on Pāli Buddhism, and it is hard to understand why his wife, now he is dead, is moving heaven and earth to undo his honest and splendid work. Mrs. Rhys Davids loudly proclaims herself as *not a Buddhist*; why then this belated flattery by Mr. Humphreys unless he desires to destroy the teaching of the Master?

English people may be roughly divided into two classes—orthodox Christians and Rationalists. The former plainly state that they do not need Buddhism and the latter are determined, after centuries of struggle for freedom of thought, never to allow superstition and myth to be imposed on them again.

Your readers will easily see the fallacies used by Mrs. Rhys Davids and her "humble supporter". She relies upon the Upanishads which are not Buddhist at all, and many of which did not exist in the Buddha's time. Such evidence is worthless. Mr. Humphreys, "as a lawyer" having cancelled the Pāli Scriptures, demands that we should prove a universal negative deprived of documents. It is for *him* to prove his positive that the Pāli Scriptures *conceal* the Buddha's Teachings. The statement is untrue.

The Anatta or No-soul doctrine worries him, but his Japanese Mahāyāna will give him no help, for all schools of Buddhism accept it, in fact the Mahāyāna's acceptance is still more sweeping. Calling the Goal "nothingness" is worthy of the most ignorant Baptist parson.

The Maha Bodhi Journal is the very heart of Pāli Buddhism, and in England Buddhism has not a ghost of a chance of success unless it is given in its most primitive, pure and scientific form. The British Maha Bodhi Society must be revived as quickly as possible at the end of this desolating war.

Yours ever in the Good Law,

AN ENGLISH BUDDHIST.

49th ANNUAL GENERAL MEETING OF THE MAHA BODHI SOCIETY OF INDIA

The forty-ninth Annual General Meeting of the Maha Bodhi Society of India was held at the Society's Headquarters in College Square, Calcutta, on Sunday, the 27th April, 1941 at 4-30 P.M.

Sir Manmatha Nath Mukerji, Kt., President of the Society, presided and the following were present:— Ven. Pandita Sorata Thera, Revds. D. Sasanasiri Thera, N. Jinaratana, Pannasiri, Sangharakkhita, M. Karuna, Mr. C. C. Huang, Consul General for China, Dr. Kali Das Nag, Mr. J. Choudhury, Raja Khitindra Deb Rai Mahasai, Mr. B. M. Barua, Mr. G. L. Choudhury, Mr. T. Vimalananda, and Mr. Devapriya Valisinha, the General Secretary.

The General Secretary read the report and the audited accounts for the year 1940 which were duly passed.

The following Office-bearers were elected for the current year:—

Patrons:

His Highness the Maharaja of Bhutan
His Highness the Maharaja of Sikkhim
His Highness the Maharaja of Baroda
His Excellency Tai Chi Tao, President, Examination Yuan of the Chinese National Government, Chungking.
Seth Jugol Kishore Birlaji

President:

Sir Manmatha Nath Mukerji, Kt.

Vice-Presidents:

The Consul General for China
The Consul General for Japan
Senator Sir U Thwin
Mr. Hirendra Nath Datta
Mr. J. Choudhury, Bar-at-Law
The Ven. Pandita W. Sorata Thera

General Secretary and Treasurer:

Devapriya Valisinha

Assistant Secretaries:

Revd. M. Sangharatana,
Mr. T. Vimalananda.

Librarian:

Rev. N. Jinaratana.

RESOLUTIONS PASSED

1. Resolved that this meeting reiterates the demand of the Buddhists for the custody of the sacred Temple at Buddhagaya where the Lord Buddha attained supreme enlightenment 2500 years ago, and strongly urges upon the Government to introduce, at an early date, the necessary legislation for the constitution of a representative Committee of management.

2. Resolved that the Government of India and the Provincial Governments be requested to make the Vaisakha Purnima a public holiday as it is regarded by the Buddhists as well as the Hindus to be the most sacred day on which the Lord Buddha was born, attained enlightenment and passed away into Maha Parinirvana.

3. Resolved that the Central and the Provincial Governments be requested to take all necessary steps to safeguard the rights of the Buddhist Minority in India with regard to appointments in Government services etc.

4. Resolved that this meeting places on record its high appreciation of the gift of a full set of the Chinese Tripitaka by Marshall Chiang Kai-Shek, and Dr. Chen Li-Fu, Minister of Education, China, on the occasion of the Maha Bodhi Society's Golden Jubilee.

5. Resolved that this meeting places on record its sense of deep sorrow and loss sustained by the death of Mr. Charu Chandra Bose who was intimately connected with the work of the Society from its very inception.

The meeting terminated with a vote of thanks to the chair.

MAHA-BODHI SOCIETY GOLDEN JUBILEE CELEBRATION NEWS

A meeting of the Golden Jubilee Celebration Committee was held on the 14th March, 1941. Mr. D. C. Ghose, Bar-at-Law, Ex-President of the Calcutta Improvement Trust Tribunal, presided. This meeting decided to appeal to all wealthy Indians including Ruling Princes, Zamindars and merchant-princes to contribute funds towards the erection of an International Guest House, which is urgently required in a city like Calcutta, where people from all quarters of the globe assemble every winter.

GOLDEN BOOK OF BUDDHISM

We are now in a position to announce the names of some scholars with the subjects on which they have agreed to write :—Prof. A. R. Wadia—Buddha As A Social Revolutionary, Rao Sahib C. S. Srinivasachari—Buddhism in the Tamil Land, Dr. B. Bhattacharya—The Life Aim of a Buddhist Tantrik, Dr. A. S. Altekar—Some Contributions of Buddhism to Indian Culture, Dr. K. R. Subramanian—The Story of the Spread and Decline of Buddhism in Andhradesa, Prof. S. S. Suryanarayan Sastri—What Advaita Owes to Buddhism, Prof. K. A. Nilakanta Sastri—Buddhism in South India, Dr. S. K. Maitra—The Message of Buddha for the Modern World, Dr. N. Venkataramanayya—Buddhism and Virasaivism, Dr. B. L. Atreya—Ahimsa as an Ethical and Political Creed, Dr. R. C. Mazumdar—Buddhist Art and Culture in Indonesia, Dr. P. Seshadri—The Romance of the Jataka, Prof. K. M. Jhaveri—What Buddhism has done for Humanity, Dr. P. K. Acharya—Buddhist Monuments in India and Abroad, Prof. V. R. Ramachandra Dikshitar—Some Contributions of Buddhism to Indian Culture, Prof. Beni Prasad—Buddha's Non-Violence, Prof. P. Narasimhayya—Philosophic Background of Buddha or the Ethics of Ahimsa, Dr. C. L. A. De Silva—The Seven-fold Category of Purity, Dr. Radhakamal Mookerji—The Social Significance of Buddhism, Dr. A. Banerji Sastri—Buddhism in Tibet in the Early Centuries of the Christian Era, Dr. I. Tope—The Ideal of Buddha in the Asokan Principles, Dr. S. Dutt—Freedom of Thought and Belief in Ancient Buddhist Monasteries of India, Prof. C. Kunhan Raja—Buddhistic Survivals in Malabar, Bhikkhu Narada—The Abhidhamma, Mr. K. M. Munshi—Ahimsa and the Law of Natural Causation, Dr. Radha Kumud Mookerji—The Life of Buddha, Prof. P. Anantan Pillai—The History of Buddhism in Ancient Kerala, St. Nihal Singh—Buddhist Sacred Places in India, Prof. N. N. Thadani—Buddhism and Hinduism, Dr. P. Paranavitarane—Buddhist Art and Archaeology in Ceylon, Prof. Nobuo Toge—Buddhism as Life in Japan, Principal F. G. Pearce—The Religion That Faces Facts, Mr. Sri Nissanka—The Range of Thought, Mr. D. T. Devendra—Buddhism and the Sinhalese, Dr. Herman Goetz—Gupta Buddhism and Regeneration of Modern Western Painting, Dr. Mahendra Nath Sarkar—The Religion and Philosophy of Buddhism, Dr. D. R. Bhandarkar—The Influence of Buddhism on Vaishnavism, Mr. P. S. Lakshminarasu—Buddhism in Karnatak, Prof. N. Roerich—Shambala, Mrs. G. Sen—The West-ward Migration of Buddhism.

RECEPTION COMMITTEE

(Continued from March issue)

Donor members who have paid Rs. 100/-

(6) Mr. Peeter Boike, D.C., U. S. A.
(7) Dr. M. Venkat Rao, J.P., Bombay.

(8) Dr. G. S. Arundale, President, Theosophical Society, Madras.
(9) Mrs. Tan Kok Kee, Penang.

Reception Committee Members who have paid Rs. 10/-

(26) Mr. Bidharva Ranjan Barua, B.Sc., Calcutta.
(27) Principal F. G. Pearce, Gwalior (plus donation of Rs. 2/-).
(28) Mr. J. R. Jayawardhana, Advocate, Colombo.
(29) Mr. Jamshed Nusserwanjee, Karachi (plus Rs. 10/- donation).
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(36) Dr. K. P. Subramaniam, Vizianagram.
(37) Mr. P. S. Dubash, Karachi.
(38) Mr. P. Narasimhayya, Trivandrum.

Donations for Dharmapala Memorial and International Guest House:

(1) Messrs Jeewanlal (1929) Limited, Calcutta, Rs. 50/-.
(2) Sir C. P. Ramaswami Aiyar, K.C.S.I., K.C.I.E., Dewan of Travancore, Rs. 50/-.
(3) Mr. P. J. Ghandy, B.C.S., Poona, Rs. 25/-.
(4) Mr. Ambalal Sarabhai, Ahmedabad, Rs. 25/-.
(5) Sir C. V. Chintamani, Allahabad, Rs. 4/-.
(6) Sri Sucharita Vagvardhana Lama Samitiya, Colombo, Rs. 2/-.

* * *

A MESSAGE OF ZEN

By A. Christina Albers

Where willow wands their scattered gold
Unto the wooing breeze resign,
Where rippling wavelets softly lisp
Beneath the pale moon's silver shine,
Where rustling palmcrowns wave their leaves,
In mystic cadence sing their lay,
Or the bold kokeel spreads his wings,
Beneath the first-born rose of day,
Wher'ere man nature's voices hears
There rings a note from spirit height,
Which sings in glory through the spheres
And blends with his own inward light.

See nature with the spirit eye
And draw her in thy love's embrace,
Hark the soft music of her voice
And she reveals a wondrous grace,
Then in the mirror of thy Heart
Thou'lt see reflected all that is:
There lies the path through starry maze
Unto the silence and the bliss,
There ceases time, the round of years,
There dwells Nirvana's mystic height,—
The Buddha-nature of the spheres,
Amitabha, the Endless Light.

REVIEWS

A PRIMER OF MODERN JAPANESE LANGUAGE—*By Tokuzo Saito, Price Re. 1/-.*

Mr. Saito is the instructor in Japanese at the Calcutta University and well fitted to write a brochure on modern Japanese. Rabindranath Tagore writes a short introduction to this booklet and recommends it to [illegible] who care for a closer approach to the mind of Asia, which can only be done through the instrumentality of its principal languages. Mr. Saito is aware of the difficulties that come in the way of the beginner, and does not bother his reader over much with grammatical complications. It is interesting to learn from Mr. Saito that the construction of Hindustani, particularly its order of words, is very similar to that of Japanese. The complicated Japanese alphabet is not dealt with in this book and Japanese words appear in Roman form. This book is as good an introduction as any that may be commended to all who intend to study the Japanese language.

VASALA SUTTA & PARABHAVA SUTTA—*By Narada Thera, Vajirarama Publication Series No. 5, 18 pages. Bambalapitiya, Colombo, Ceylon.*

A handy pocket booklet is very convenient for use in everyday life, when in a leisure hour one wants to be reminded of the Good Law. Such a booklet is the above and a good selection the author has made, for in these two suttas the doctrine of the Teacher of gods and men is very clearly expressed. The little publication will be a help to many, and we hope it will become widely known.

(1) "THE NEED FOR A BUDDHIST LITERATURE SOCIETY" AND (2) "ESSENCE OF BUDDHIST TEACHING" *—By Bhikkhu Nyanatiloka Thera. Published by the Bauddha Sahitya Sabha, Colombo.*

We have received two neat booklets by Nyanatiloka Maha Thera, both published by the Bauddha Sahitya Sabha of Ceylon, —"The Need for a Buddhist Literature Society" and "Essence of Buddhist Teaching".

They are both reproductions of lectures delivered by this learned bhikkhu, who is so ardently working in the interest of Buddhism, and these booklets will be valuable in the work of propaganda.

THE "BOSAT VESAK NUMBER".

This is a delightful publication. Filled with interesting articles, which all relate, in different forms of expressions to the same great cause, it adds to their value by attractive woodcuts. This sprightly little Buddhist organ from Ceylon [illegible] maintaining itself well and we wish it ever increasing prosperity and long life.

"THE BUDDHIST" VESAK NUMBER, *Y. M. B. A., Colombo, Ceylon.*

"The Buddhist" gives out its Vesak Number with the sun, the symbol of light and life on the cover page, and beside it the calm serenity of Nirvana expressed in a Buddha Image. The magazine is maintaining its high standard by its many interesting articles. But unfortunately there is a discordant note in it. Why did our friends put in the "Evenings of Paris" in the midst of the articles? The Vesak night is holy, and we should ever keep before us that high ideal. However this 'monthly' publication is doing good work and we congratulate the Editor on the artistic appearance of it and we certainly wish it continued success.

NOTES AND NEWS

Vesak Celebrations in India.

This year's Vesak celebrations in India were more wide-spread than in previous years. We have received reports from many parts of the country but space does not permit us to publish them all. We, however, wish to take this opportunity to congratulate the different institutions which celebrated the great event this year. At two of the meetings held in Calcutta a resolution was passed requesting the Government of India to declare the Buddha Day a public holiday. We are particularly pleased with the strong support given to the resolution by the Hon. Mr. Justice C. C. Biswas who presided over the Celebrations at the Bengal Buddhist Association. As pointed out by the General Secretary of the Maha Bodhi Society in his speech supporting the resolution, the only way to induce the Government to accede to the demand made is to celebrate the birthday of the Lord Buddha in every home in India, just as it is done in Buddhist countries. There is nothing unreasonable in this suggestion as our Hindu brethren consider the Buddha as one of their Avatars and, as such, it is their duty to do Him honour on the day of His birth. What is surprising is that, although Lord Buddha was incorporated into their pantheon long ago, His worship has not yet gained much popularity among them. We do not wish to go into the reasons for this but it is our earnest hope that they will make the Buddha Day as popular among them as their other festivals.

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Lecture by Mr. Gajendralal Choudhury.

Mr. Gajendralal Choudhury of Chittagong, one of our oldest subscribers who was recently in Calcutta, gave an interesting lecture on "Dhammacakkapavattana Sutta". The lecture was in Bengalee and was highly appreciated by the audience present.

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New Life Member of the Society.

Mrs. Anora Jayasuriya of Matara, Ceylon, has joined the Society as a life member by paying Rs. 250/-. It may be recalled that she was a member of the pilgrim party which came to India in December last.

* * * *

Maha Bodhi Vidyalaya at Sarnath.

We are glad to announce that the Director of Public Instruction, United Provinces, has given permanent recognition to the above School as an English Middle School. An

application has been sent for permission to open Class IX from this month and we trust that the Director will consider the application favourably as the Society is anxious to raise the Vidyalaya to the status of a High School at an early date.

* * * *

Treatise on Abhidhamma.

Our readers will be glad to know that Bhikkhu Jagadish Kasyapa, M.A., is at present engaged in writing a comprehensive treatise on the Abhidhamma. This book is being written with a view to making the subject attractive to the average reader who finds the books so far written on the subject too learned and incomprehensible.

The following donations have been received for the publication of this book. Mr. A. B. A. Mediwake, Bombay, Rs. 250/-, Mrs. A. L. Nair, Bombay, Rs. 200/- and Mr. K. T. Vimalasekhara, Horana, Ceylon, Rs. 100/-. We express our thanks to these generous donors.

* * * *

Buddhist Temple in Belgrade.

It may interest Buddhist people of India to know that there is a Buddhist Temple in Belgrade and a road called "Buddhist Road," both built by the late King Alexander as a present to the Russian Buddhists living in Yugoslavia.

No information can be obtained at present from the German-occupied capital of Servia as to the fate of this particular Buddhist shrine and its inmates.

—*Latvian Buddhist High Priests.*

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Bhikkhus, think not evil, unprofitable thoughts such as: thoughts of lust, thoughts of hatred, thoughts of delusion. Why do I say so?

Because, bhikkhus, these thoughts are not concerned with profit, they are not the rudiments of the holy life, they conduce not to revulsion, to dispassion, to cessation, to tranquillity, to full understanding, to the perfect wisdom, they conduce not to Nibbāna.

—*Samyutta Nikaya.*

VESAK CELEBRATION

Receipts & Expenses

The Penang Buddhist Association, Penang, Rs. 50; Sister Vajira, Sarnath, Rs. 20; Sir M. N. Mukerji, Calcutta, Rs. 20; Collected by Mr. Y. M. Monasinghe, Katuragama, Rs. 18; collected by Rev. K. P. Khemananda, Kalutara, Rs. 14; Mrs Seelawati Ranasinghe, Colombo, Rs. 12; Quah Ee Sin, Rangoon, Rs. ■; Mr. B. M. Barua, Calcutta, Rs. 10; Mr. P. D. Richard, Kitulgala, Rs. 10; Mr. K. A. Peter Appuhamy, Rnanwella, Rs. 10; Mr. H. de S. Kolaratne, Galle, Rs. ■; Mr. K. M. Mudiyanse, Galagedara, Rs. 10; collected by P. D. M. Amarasekhara Appuhamy, Horana, Rs. 9; collected by Mr. H. D. A. Jayasekhara, Horana, Rs. 9; Mr. M. S. Goonaratna, Galle, Rs. 7-8; Mrs. D. C. Piyasili Jayawardhana, Colombo Rs. 7; Mr. B. G. R. William Alwis, Baddegama, Rs. 7; Mr. W. M. Panchimala, Udapaneluwa, Rs. 7; collected by W. S. Fernando, Welipenna, Rs. 7; Mr. K. M. Panchibanda, Kadugannawa, Rs. 6; collected by Rev. U Dhammaratna, Melsiripura, Rs. 6; Mr. K. D. Karunaratna, Colombo, Rs. 6; collected by Mr. G. D. A. Wickramasinghe, Hornna, Rs. 5-8; collected by Rev. Gunananda Thero, Yatawatta, Rs. 5-7; Miss A. E. Atukorala, Colombo, Rs. 5; Mr. A. Kro U, Kyaukse, Burma, Rs. 5; Miss M. Gunaratna, Dehiwala, Rs. 5; Mr. P. Narayan Swamy Pillay, Nagpur, Rs. 5; Mr. D. C. Padmaperuma, Padukka, Rs. 5; Mr. J. Choudhury, Calcutta, Rs. 5; Mr. D. C. Ghosh, Calcutta, Rs. 5; Mr. Naresh Nath Mukerji, Calcutta, Rs. 5; Mr. S. Raja Rao Naidu, Bezwada, Rs. 5; Mr. E. S. Wijeratne, Galle, Rs. 5; Mrs. N. L. Silva, Mt. Lavinia, Rs. 5; Welmina Hamini Upasika, Kandy, Rs. 5; Rev. K. Sumanatissa Thero, Paheiawelagama, Rs. 5; Mr. P. G. Wijeratna, Pasellawa, Rs. 5; Saddhawati Dasasila Upasikawa, Malwana, Rs. 5; Pathmawatthy Upasikawa, Badulla, Rs. 5; collected by P. Tikiribenaya, Hangaranketa, Rs. 5/-; Mr. D. B. P. Wetthasingha, Rs. 5; Mr. D. B. P. Wetthasingha, Wellawatta Rs. 5; Mrs. W. P. Wetthasingha, Wellawatta, Rs. 5; Dr. L. A. Rajapaksa, Colombo, Rs. 5; Mr. P. D. S. Bomlessa, Akuressa, Rs. 5; Mr. R. A. Mahattihamy, Alawatura, Rs. 5; Mr. A. D. Singho Appuhamy, Homagama, Rs. 5; collected by B. Sannamagam, Padukka, Rs. 5; Mrs. B. B. Fernando, Welawatte, Rs. 5; collected by R. W. Abhayasekhara, Hatarabiyadda, Rs 5; Karlina Senaviratne Hamine, Waddaka, Rs. 5; Rev. B. Sugunapala Thero, Matugama, Rs. 5; Mr I. M. Appuhamy, Dandarawela, Rs. 5; Miss B. S. de Zoysa, Kandy, Rs. 5/-; Rev H. Dhammananda, Ganegoda, Rs. 4-8; W. Wimalachandra, Maskeliya, Rs. 4; collected by Rev. J. Medhankara Silaviru, Kegalle, Rs. 4; Messrs. T. T. Arnolis Silva & G. W. Arnolis Appuhamy, Padiala, Rs. 4; Mr. N. K. L. Appuhamy, Hiniduma, Rs. 4; V. Ukkurala Upasaka, Talawakele, Rs. 4; Mr. D. J. Perera, Padukka, Rs. 3-8; Mr. D. M. Panchibanda, Galagedara, Rs. 3-8; Mr K. Pinhami, Hangaranketa, Rs. 3-8; Mr. T. A. Tennakoon, Kurunegala, Rs. 3-8; Rev. H. Saranapala Thero, Bogambawa, Rs. 3-8; Dr. C. L. A. de Silva, Negombo, Rs. 3; Mrs. S. P. Khee, Calcutta, Rs. 3; Mr. B. P. Kumbiyangoda, Matale, Rs. 3; Rev. G. Ratanapala Thero, Galagedara, Rs. 3; R. M. Saddhawati Dasasila Upasika, Badulla, Rs. 3; collected by Rev. K. Piyaratna Thero, Metagama, Rs. 3; Mr. P. R. Nilame, Kegalla, Rs. 3; G. P. M. James Appuhamy, Valuraka, Rs. 3; Ven. W. Sumana Nayaka Thero, Welagama, Rs. 3; Mr. P. A. Ratnayaka, Dondagamuwa,

Rs. 3; Mr. K. C. Fernando, Veyangoda, Rs. 3; Mr. A. Hetunnide, Alawatura, Rs. 2-8; Mr. B. A. Mudiyanse Mudalali, Alawatura, Rs. 2-8; Rev. K. Somananda, Alawatura, Rs. 2-8; Mr. G. P. Uduwansa, Horana, Rs. 2-8; Mudaliyar R. Malalgoda, Colombo, Rs. 2-8; Mr. M. H. M. Abhayaratna, Muwanella, Rs. 2; Dr. N. N. Roy, Calcutta, Rs. 2; Mr. Ripon Chandra Das, Calcutta, Rs. 2; Mr. P. K. Charles Wijesena, Bentota, Rs. 2; G. Silawati Upasika, Watteganna, Rs. 2; Mr. G. D. S. Jayawardhana, Kalutara, Rs. 2; Mrs. G. Dingiri Appuhamy, Kadoganawa, Rs. 2; Mr. H. P. Fernando, Padukka, Rs. 2; D. S. Menikrala, Jaela, Rs. 2; Rev. U. Dhammaratna Thero, Melsiripura, Rs. 2; S. L. James Appuhamy, Beralapantara, Rs. 2; P. L. G. Lensuwa Upasaka, Werellagama, Rs. 2; Mr. M. Don Owen de Silva, Veyangoda, Rs. 2; Mr. H. A. Charles, Demodara, Re. 1-10; L. L. Alwis Seelachari Upasikawa, Horana, Re. 1-8; S. K. M. Ukkumenika, Baluila, Re. 1-8; Mrs. G. P. S. Perera, Dewalapitiya, Re. 1; B. D. Podinona Hamine, Re. 1; D. T. Helana Hamine, Anguruwatota, Re. 1; Mr. Avinash Chandra Banerji, Calcutta, Re. 1; Mr. D. S. Kuriyawasantperuma, Horana, Re. 1; Mrs. D. J. Dharmalata, Horana, Re. 1; V. Andris Appuhamy, Horana, Re. 1; G. R. A. Gunatilaka, Balangoda, Re. 1; P. K. Karolis de Silva, Demodara, Re. 1; M. W. Baron Appuhamy, Migrahapetuna, Re. 1; Mrs. A. S. P. Wijegunaratna, Maradana, Re. 1; B. Chandra Sekhara, Alawatura, As. 10. Total Rs. 554-3-0.

Received through Ceylon Maha Bodhi Society:

Mr. D. D. Tennakoon, Balangoda, Rs. 5; Mrs. H. Maitenthima Peiris, Panadura, Rs. 5; Mrs. R. L. Perera, Panadura, Rs. 6-1-9; Mrs. K. D. M. S. Perera, Maradana, Re. 1; Rev. W. Ratanasara Thero, Neboda, Rs. 2; Sri Vaisakha Punya Samitiya, Neboda, Rs. 2; Suriya Arachchige, Kelaniya, Rs. 2-8; collected by Mr. H. W. Perera, Agalawatta, Rs. 8; Mrs. R. Hewavitarne, Colombo, Rs. 5; Mrs. S. Jayasooriya, Colombo, Rs. 5; Rev. D. Ratanajoti Thero, Ruanwella, Re. 1; Rev. B. Pannananda Thero, Tangalla, Re. 1; Grand Total, Rs. 597-14-9.

VAISAKHA CELEBRATION EXPENSES

		Rs.	A.	P.
Sent for Malabar Expenses	...	20	4	0
" Sarnath	...	24	5	3
" Bombay	...	16	4	0
" Madras	...	15	4	0
" Lumbini	...	10	2	0
" Kusinara	...	10	2	0
" Mukteshwar	...	10	2	0
" Ajmer	...	10	2	0
" Buddhagaya	...	10	0	0
" Cuttack	...	5	2	0
Printing Postage, Stationery etc.		69	7	9
Telephone	...	3	0	0
Flowers, garlands, lights decoration etc.	...	57	5	6
Lantern lectures & Radio Speech		10	0	0
Taxi, Tram, carriage etc.	...	13	9	3
Buddhapuja, Dana, Refreshments, Fruits to Hospitals patients, & rice to beggars		148	11	3
Total	...	432	13	0

I declare that there is no difference between the lay-disciple who thus even and the bhikkhu whose heart is freed from the asavas, that is, between the release of the one and the release of the other.

—*Samyutta Nikaya.*

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
■ MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2485 AUGUST, C. E. 1941 [No. 8

MESSAGE*

BY DR. B. M. BARUA, M.A., D.Litt. (LOND.).

We are assembled here this afternoon to celebrate what is popularly known as the thrice blessed Buddha Day. This is indeed a solemn occasion for seriously discussing and deeply pondering over the significance of the message of the Tathâgata. When we meet at this peaceful corner of the earth and on this pleasantly picturesque spot far from the maddening crowd and ignoble strife and beneath the blue canopy of a glorious heaven above, we cannot but feel sad to think what man is making of man, within and without, actuated by hatred, avarice, jealousy, suspicion, arrogance, misunderstanding and narrowness, communal or national. The whole world of men is at present in a state of convulsion, and the costly edifice of civilization slowly built up by men through ages and centuries is shaken to its very foundation. This is forsooth the most regrettable feature of all aggressive wars as pathetically perceived by the Great Asoka of India two thousand and two hundred years ago as a fruitful result of his profound reflections on the after

* Speech delivered at the Buddha Day Celebration organized by the Indian Research Institute.

effects of such a war once waged by him. Circumstances, too sad and painful to recall, have assigned to us, the forty crores of Indian people the humble role of so many passive and idle spectators on the tragic course of momentous events of the present rapacious war in its unimaginable rapidity and with its indescribable horror. Through all its tumultuous noise, we hear, methinks, the thundering voice declaring: Violence be paid with violence and force met with armed force. The blood of the murdered and humiliated crieth throughout for vengeance. What a terrible fate has overtaken thousands of innocent men and women, boys and girls, in the western as well as the eastern hemisphere of the globe!

Even in the present crisis of our fate, of the Empire's fate, and of the world's fate, we have been dreaming the dream of a new world order promised equally by the democrat and the autocrat now at war with each other, and our faith remains unshaken that out of evil cometh good. Through our heart of hearts, however, is echoed and reechoed the precious utterance of the Buddha: "Enmity never ceases by enmity. It is by amity that enmity ceases—this is the good old rule."

The great epic chronicle of the kings of Ceylon concludes all its chapters with a deep sigh over the transitory character of the royal state and urges all, tyrants and benevolent rulers alike, to devote all their energies and all their resources to the noble and supreme task of promoting the cause of piety and of civilization. The ancient world found in Asoka a remarkable living example of a righteous emperor who applied himself strenuously to this very task, and the happy result that followed from his action was that the strong foundation of a greater India was laid,—an eternal India spiritual in its tone and outlook and marvellously artistic in its expression and appeal. Asoka abandoned the idea of territorial conquest by means of weapons and entered upon the glorious career of a conquest by the Dhamma by which India, in the mature judgment of a continental scholar, came to be placed between the cultures of the east and of the west. On the brighter side of the earlier history of India we may be proud to note the succession of the three phases of cultural conquest: first, the 'Digvijaya of Agni' extolled by the sages of Yore; second, the conquest by the 'Dhamma' promulgated by Asoka; and the conquest of the three worlds subsequently attempted by the Pāla Kings of Bengal and Behar.

The high prestige of India to the outside world greatly rests on the fame and wisdom of her Buddha who stands as a milestone in the history of human civilization and who will always be venerated as the real founder of a world-religion. All through the history of Buddhism, its literatures, philosophies and arts runs the Buddha, with his mighty personality and master mind. It is,

indeed, a most amazing phenomenon how from a single personality human civilization derived such a great inspiration and the whole of humanity learnt to set supreme values on the ethical virtues and works inspired by deep-seated love and fellow-feeling extended even to the animal world. The general impression which gained ground in the country at the time of the rise of Buddhism was that the function of religion consisted in securing the other worldly interests of man. The Buddha tried to dispel doubt on this point by clearly and convincingly setting forth the intimate bearing of religion on the betterment of the present existence of men and women. The trend of his argument ran to show that the important task of religion lay in improving the personal, social, ethical, intellectual and spiritual status of man. As a matter of fact, Buddhism as promulgated by its founder appeared as a tried method of discipline and of action by which a passage from the humble and distressing and degrading state of bondage to the highest conceivable, happy and ennobling state of freedom can be effected. Thus the attainment of freedom was set forth in so many words as the immediate and ulterior goal of Buddhism as of other forms of Aryan Dharma. So the open declaration of all the Indian systems of Dharma was: servitude is not the condition of the Aryan. It may, indeed, be noted with pride that many centuries before the abolition of the slave-trade by England, all the leading thinkers of ancient India combined to create an unprecedented atmosphere of free-thought, free-speech and free-action admittedly favourable to the manumission of persons in bondage. The worst form of slavery was as the Buddha with other great Aryan thinkers thought the bondage of sins, superstitions, lower desires, lower impulses and lower passions and the highest freedom lay in the freedom of spirit, the emancipation of consciousness from all its latent bias and latent prejudice. The mission of the Aryan Dharma inspired and organized by the Buddha proceeded with all its vigour in the direction of liberating each person from the clutches of all that constitutes bondage in all its forms, degrees and manifestations. The religion which he had propounded was to teach man the path by which a person can realise the happiness and joy of a free state of consciousness in all spheres of existence and in all relations between man and man, sect and sect, nation and nation. The essence of freedom as conceived by him lies in self-induced thought, self-inspired speech and self-willed action, that nothing however sweet, is thrust down our throat against our will, that we are not constantly reminded that all things are being done for us by others while we ourselves are incapable of doing anything good for us or for others.

In the Buddha's analysis the main cause of cleavage between man and man, sect and sect and nation and nation is the exclusiveness of spirit, the obstinate attitude of mind, the slavish adherence to the unexamined

traditions impelling us to declare under all circumstances : what I think is the only correct form of thought, what I speak is the only correct form of speech and what I do is the only correct form of action, and everything else is incorrect. This prevents us from placing ourselves at the point of view of others and looking at things as they would see them. This noble direction of human understanding may be claimed to have been at the back of the principle of toleration so clearly enunciated by Asoka in his twelfth Rock Edict which comes down to us as the most ancient and unique document on this subject. Asoka's was not the general Hindu idea of toleration which initiates the policy of non-intervention in the divine pursuit of others, each pursuit earnestly followed being as good as another. According to Asoka's idea, true toleration consists in a frank and free interchange of thoughts and ideas by the exponents of different systems, in a well-informed discussion of fundamental problems with a view to helping one another in the growth in all essentials of the matter. This idea of tolerance served as the basic foundation to the civilizations of different peoples that accepted the Aryan religion of the Buddha. History bears a glowing testimony to the fact that it vitalized all the higher faculties of man and prepared the ground for hearty response to the higher calls of Dharma.

We are here, to-day, to consider the abiding importance of the sphere of the benign influence of the Buddha-spirit in its all embracing aspects and all-inclusive character, and how far that sphere permeated throughout by the principle of love and mutual understanding can serve as the real foundation of the New World Order now in the vision of all. If that order, whether it is planned by the democrat or the despot, means no more than a creation of a new balance of powers and a new adjustment of economic interests, the ripe Indian wisdom will suggest that like a house of cards, it will be destined to collapse in no time.

SRI-DHARMAKIRTI, THE INDIAN KANT

By Latvian Buddhist High Priest, the Right Reverend *Vagindra Mantramitra*, and his disciple, the Rev. Ananda Maitreya.

Foreword

The present-day orthodox of Hindu Brahmins (Sanatanism) prides itself on having Shankeracharya's gospel, but this gospel of dogmatism is at least in our opinion, only the inheritance of historical Shankaracharya's certain "stubborn" disciples (smartas). Shankaracharya himself after having taught for a long time the God-concept, realized finally his grave mistakes and came back to the high and noble principles of real Hinduism.

We hope most sincerely that our narration would not give offence to the Hindus in general and to the now-living Jagat Guru Shankaracharya, whom the Sanatanist Hindus style His Holiness, especially, for we, two European Buddhist priests of Anuttara Mahayana Adibuddha School, have a deep-rooted admiration for the true Hinduism or Brahmanism because its tradition has developed some of the most subtle themes which the world has ever known. As to the historical Brahmin Shankaracharya, who lived over thousand years ago, (seventh or eighth century A.D.), he promulgated during several decades a rather Jewish or Semitic presentment of the so-called Lord Creator (Jehovah-Mahadeva) and abandoned thus many, what we believe essential, principles of the pure Hinduism. His conception of Brahma was not in conformity with the ancient Vedic spirit. Finding, however, in the Creator-belief no help towards the solution of the problems of metaphysics and moral philosophy, he renounced, after various tribulations, his God Mahadeva (Jehovah), changed his religious views and became the historical Buddha Gotama Sakyamuni's admirer, a course which won for him the contempt of certain of his pupils. It must be also strongly borne in mind that the difference between the ancient and the present-day Brahmanism is very considerable. The great Indian sage Sri-Dharmakirti's pure logic was intended for the highly educated, the wearied of Shankaracharya's One God worship, and the sages. Now-a-days India's greatness, comprehensiveness and power are buried deep under the soil in the obscurest depths of the tropical jungle.

The Hindus of to-day are far behind their illustrious ancestors. . . . . It amounts to this, that all things existent are but transient. . . . . .

The Story

In the reign of the Indian King Panchama Sinha, who ruled over vast territories ranging from Tibet, in the North, to Trilinga, in the

South, from Benares, in the West, to the Ocean, in the East, two notorious anti-Buddhist teachers were born: the first was the Dattatrei, who was giving himself more to contemplation, and the second, Shankarcharya, who was an ardent follower of One God or Mahâdeva, and the celebrated founder of the powerful Hindu branch of Sanatanism.

At that time various schools of philosophy were existent. The leaders of these Indian schools of thought went about the Jambudvipa (a name for India) with their disciples teaching all those who were willing to listen. Controversies arose, and they stimulated the spiritual life of India of that eventful period, and were productive of many great teachers and logicians. Maharajas encouraged the philosophers at their glittering courts, and the people in general found pleasure in listening to the discourses of all the various exponents of different schools. It is to be stressed that these disputes were conducted with mutual respect, differing, very often, as widely as the extremes of belief in the Supreme Deity and most militant atheism. It was in this environment that the famous Buddhist logicians Dignaga, Vinitadeva, Prajnavarma, Sri-Sitaprabha, Dharmakirti, Bhagvaraja, Kusalaraksita, Manoratha, Jinamitra, Santakaragupta, Ratnasambhava-Siva, known as foremost teachers of India's "golden age", were born and lived.

The greatest of all logicians and one of the cleverest philosophers of Hindustan after Lord Buddha was Sri-Dharmakirti, called by some the "Indian Kant". He is a true mine of treasure to awaiting students, Eastern and Western. Sri-Dharmakirti's original Sanskrit works, a marvel of patience and care and a monument to their author, written on palm leaves, were carried to the "Kingdom of Snow", Tibet, from India about 1000 years ago. Until recently scholars have been able to assess Dharmakirti's value only from various Chinese translations of his works on logic. Now it appears, that, as the result of recent explorations in Tibet, the lost works of Dharmakirti, secured from a Tibetan monastery, are published in translation through the Journal of the Research Society of Bihar. Sri-Dharmakirti, called in Tibetan Chos-Kyi grags-pa, was born in Southern India, in the kingdom of Trimalaya, otherwise called Chudamani. He was born in a Brahmin family as a son of the Brahmana Korunanda. The Tibetan books tell us how Sri-Dharmakirti went first to one and then to another of the holy men who claimed to have found the answers which he sought. His penetrating intellect found discrepancies and fallacies in all the systems of Hindu theological dogmatism. At the age of eighteen Sri-Dharmakirti decided to strike out a Buddhist line of his own based on pure logic. To this end he became first a white-clad Upasaka and finally was ordained as Buddhist monk by a teacher named Dharmapala. Sri-Dharmakirti definitely repudiated the Brahmin's claims to superiority and showed on

all occasions the emptiness of the Hindu atmaka (soul) theories. For this reason, and because he had no use for the One Deity, he was regarded by the Brahmins as a dangerous heretical teacher.

His first victory was over a Hindu preacher Kumarila. After this, Sri-Dharmakirti vanquished many others publicly known anti-Buddhist Hindu exponents, as the Nigrantha teacher Rahuvratin, the Mimansa teacher Bringaraguhya, the Brahmana Kumaranandu and Kanadaroru.

It is not a little curious, that, when Dharmakirti arrived in the Kingdom of Dravali and proclaimed throughout the country by a beat of drum that Brahmins willing to dispute with him should present themselves before the King, then all anti-Buddhist Brahmins ran hastily away. Then the notorious Shankaracharya, the staunch believer in Father in Heaven, had sent a letter to Sri-Dharmakirti inviting him to come so that they might discuss their respective religious systems in the presence of powerful King Praditya in the city of Varanasi, the present day Benares. Shankaracharya made the widest appeal possible to thoughtful people intensely inquisitive in the matter of all high and elusive doctrines, for Shankaracharya anticipated to achieve a quaint *reductio ad absurdum* of Buddhism with Dharmakirti as its foremost exponent. But on the contrary, the city of Benares witnessed this time Shankaracharya's egregious and fatal mischance.

Said Shankaracharya: "If victory will be ours, it will depend upon you whether you are to throw yourselves into the Ganges, or not, but if you shall come victorious from this intellectual competition, then I will certainly give up my body by casting it down into the Ganges."

Shankaracharya could not find any means of escape from the bewildering difficulties that were presented him by the dynamical principles governing Sri-Dharmakirti's logical phenomena. Dharmakirti, inseparably connected with the logical aspect of Buddhism, caused a sensation unequalled perhaps since the days when Lord Buddha Gotama came to startle and shock all India. Buddhist logic caught the popular imagination.

The curious Hindu thinkers watched expectantly to see whether the God-concept of Shankaracharya was destined to mark a crisis in the history of Indian philosophical science and radically destroy the Doctrine of Buddha. Shankaracharya, parading in full daylight and sanctioning the Creator, encountered to the greatest disappointment of all the God-believers the stumbling blocks in the discussion with Sri-Dharmakirti, who closely examined the God-Creator theory and demonstrated most convincingly that Shankaracharya's conceptions are not only unacceptable to an intelligent man, but even beyond all criticism. Shankaracharya was finally in such a fury and perplexity that he could not find more words to contradict the logical common sense of Sri-Dharmakirti. The verbal catachreses of Shankaracharya was gone for ever and so he decided firmly to die in the presence of all the on-

lookers by casting himself into the holy Ganges.

Dharmakirti the victor tried to do his best to change Shankaracharya's mind from such a sinister determination. But Shankaracharya was too firm and determined in purpose to yield to supplication and told his disciple Bhattacharya to the following effect! "Try thy luck and do thy utmost to vanquish this shaven head; but if thou canst not succeed, then it is not necessary, for I will be born in that case as thy own son in order to destroy Dharmakirti and to reduce to powder this assembly of Buddhists!".

After having spoken thus he threw himself into the Ganges and died.

Many of Shankaracharya's Brahmin disciples adopted thereafter the Buddhist Faith, and others left for far away places.

One year later a son was born to Bhattacharya. This was a very developed and clever child and at the age of 4 he began to study logic and syllogism preparing himself to overthrow Sri Dharmakirti's always powerful argumentation.

At a rather incredible age of 7, he went to see the great Buddhist logician and tried to convince him to believe in the Creator. But to no avail. Vanquished instantly by Sri-Dharmakirti, but still obstinate, the seven-year-old boy-reincarnation of Shankaracharya threw himself into the Ganges despite the fact that Dharmakirti hindered him most sincerely from carrying into effect his stubborn design.

Sri-Dharmakirti having given a full illustration of his wonderful logic, 500 Brahmanas received with great joy his teachings and decided to become ordained as Buddhist monks; five hundred others took refuge unto the Three Treasures, Buddha, Dharma and Sangha, they moved not from the Right View and fell never back to the heresies of eternalism and annihilationism.

One year after this incident a son was born again to Bhattacharya—the new incarnation of the famous Shankaracharya. But immediately after the birth of his second son Bhattacharya accompanied by many orthodox Brahmins went to an unknown destination.

In the kingdom of Magadha there was a Brahmin named Purna and in Mathura the Brahmin Purnabhadra. They were extremely rich and able dialecticians too, protected by Saraswati, Vishnu and other gods. They were converted by Sri-Dharmakirti's intellectual power in the investigation of truth and they donated the money to build 50 schools of Buddhist logic each in Magadha and Mathura, respectively. Then the fame and renown of the great unrivalled Sri-Dharmakirti began literally to fill the earth.

Sri-Dharmakirti was, as it were, a lion pressing down the head of elephant-like debators. After a long sojourn in the Rishi Matanga Forest, he went to convert the richest ruler of his days, namely the King Utphalapushpa, who styled himself the sovereign of three million cities.

This potentate was convinced by Sri-Dharmakirti's proofs that the clinging to selfness is clinging to something that vanishes at death.

And he lent a great portion of his wealth to promote the study of Buddhist logic by building hundreds of monasteries and putting Sri-Dharmakirti to supervise all these institutions. Making a propaganda tour in the Gujarat kingdom where there was a multitude of anti-Buddhist Brahmins, Sri-Dharmakirti was assaulted by them, after having fire set to his apartment. Fortunately enough he was able to escape from the burning portion of the building.

By this time there appeared a new incarnation of Shankaracharya, 16 years old. This new human shape of Shankaracharya approached the King Mahasyani at Benares and proclaimed his desire to compete with Sri-Dharmakirti, who was at that time in Southern India. Sri-Dharmakirti was summoned by the ruler to Benares to carry on the rivalry in the presence of the king and 5000 most learned persons and innumerable onlookers. Shankaracharya was left soon without argument and Sri-Dharmakirti was again victorious.

As before, Shankaracharya, still obstinate and unapproachable, unwilling to listen to the kind words of Dharmakirti, gave up his body by casting it down into the Ganges. Again a great number of people after this incident renounced all self-interest for the sake of others and took refuge in the name of the All-Knowing One together with the Law and the Congregation.

The next move of Sri-Dharmakirti was to subdue three famous Brahmin teachers Vidyasinha, Devavidyakara and Devasinha who became quickly his most active disciples and spread Dharmakirti's dialectics in Kashmir.

In consequence of the result of merits formerly earned, a large store of wealth, distinction and fame fell to Sri-Dharmakirti's share. But he took no delight in such things. He had built about 100 temples at his own expense and his followers built thrice as many.

Before expiring the renowned Dharmakirti was once more summoned to engage in an argument with Shankaracharya, who was born again in the family of the still virile Bhattacharya and at the age of 12, still irreconcilable with Sri-Dharmakirti, he decided to carry on against the wishes of all an intellectual competition with the celebrated Buddhist logician. This time Shankaracharya was definitely subdued by Sri-Dharmakirti and made up his mind not to destroy his life ever again in enmity and opposition to the great logician as before. He became an obedient Buddhist devotee (Maha Upasaka) and passed away in Southern India as a beloved Brahmin-Upasaka in a Buddhist temple constructed at the expenses of his own pious family.

It is said: "Sri-Dharmakirti vanquished the Tirthakas (a special term for anti-Buddhist Hindus) without exception in the manner as Buddha Sakyamuni had subdued the large army of Mara; and as the Sun

dispels darkness, the Nyayabindu (a work on logic by Dharmakirti) has exterminated the Atmaka theory (the extreme emphasis in Hindu thought on the glorification of the soul-Atma)".

Dharmakirti taught that all things or objects are illusive, phenomenal and subjective, being, in fact, the products of our own mind only, or one's own inward experience. There are two kinds of knowledge, and two only, Dharmakirti said, the direct knowledge and the indirect knowledge, for there are two kinds of beings too: the particular and the general. The particular being or existence (bhava) corresponds to the ideal moment (kshana), the base of all reality; the general being corresponds to the synthetic construction of one's imagination. The normal things are not what they seem to be and no objects are independent of us. The Macrocosm is not separable from the Microcosms. In other words, the perceiver of phenomena and the phenomena themselves have no absolute existence, but merely a *relative* one, founded on the law of causation.

We may speak of a bird, but there is no such thing as a bird. It is always either a jungle crow or a kingfisher, a golden plover (a visitor from Siberia that flies over enormous distances), or a flower pecker (the smallest bird in Siam), this or that bird, but bird is only an abstraction, a name (samjna), a concept of our own mind.

The same applies to all beings and objects; they are only names with nothing corresponding to them, the true nature of things being neither what they seem to be, nor what they do not seem to do.

Shankaracharya spoke of a soul incapable of undergoing change as of a *prima facie* argument, but there was no such thing as a soul to the logical reason of Dharmakirti. The ego (or soul) is no more real than a reflection of the Moon seen in water, he said.

This logical Pyrrhonism was applied by Dharmakirti to everything composed (*samskrta*), which we are supposed to know. Men generally fail to comprehend the cause of intimate simultaniety (*samprayogahetu*) and the constant flux of all component objects, which alone are more or less real. Our ego is ephemeral, Dharmakirti explained, for this ego is dependent for its relative existence upon an interminable series of sense-impressions (*pratyaksam*), instantaneously arising and passing away second after another in an inseparable connection.

For Shankaracharya the soul untrammeled by body was alone worthy, the body being evil, a thing to be condemned. For him the emphasis was on an unknowable God as One and on the immortality of the individual soul, a dualism of soul and body.

But to the clearheaded logical Dharmakirti there was the most serious and inward connection of cause and effect binding misery on the physical plane with the psychic process through the remuneration of the deeds or the Law of Karma. Sri-

Dharmakirti defended the view of Lord Buddha that the body cannot be the eternal soul, for it tends toward destruction, and that nor do sensation, perception, the predispositions and consciousness all together constitute the eternal soul, for were it so, there would not be the case that the consciousness likewise tended towards destruction.

Dharmakirti went from place to place throughout India, gaining converts everywhere from all classes and castes, high and low. Eventually the logic taught by the unrivalled Dharmakirti became predominant in India in the lifetime of this great sage. Before his death at a very venerable age Sri-Dharmakirti moved on to the kingdom of Kalinga. The legends say there were many miraculous occurrences at his demise: although it was out of season many trees broke out into full bloom and there was heavenly music. Sri-Dharmakirti's body was then cremated in the presence of all the leading followers of his School of Sublime Logic.

Dharmakirti wrote the following unequaled and brilliant treatises on Buddhist Logic:

Nyayabindu-nama-prakarana or "A treatise named a drop of logic".

Hetubindu-nama-prakarana or "A treatise on a drop of reason".

Tarka-nyaya-nama-prakarana or "A treatise on logical disputation".

Santanantara-siddhi or "Establishment of the continuity of succession of momentary ideas".

Sambandhapariksa-prakarana or "A treatise on connection of the sense-organs with the objects of sense".

Pramana-viniscaya or "Determination of proofs", etc.

The whole aim of the Buddhist logic is to dissipate the condition of mental obscuration called ignorance and to guide the reasoner-dialectician to what the Buddhists call Right Knowledge. A master of logic must possess control over all arguments as complete as that of an expert driver over a motor-car in our days. His mentality must always remain in the adamantine logically-disciplined state.

The high logical phase of Buddhism represented by Sri-Dharmakiri in his works illustrates the extent to which Buddhism became developed, intensified and completed by foremost Mahayanic teachers of Hindustan's "age of intellectuality". It is in these fields that there awaits to be done enormous research.

OUR DUTIES AND RIGHTS

By P. S. Lakshminarasu, B.A., B.L.

Early one morning the Buddha had, we are told, met a wealthy merchant of Rajagariha named Sigāla on the banks of the Ganges outside that city. In wet clothes, with wet hair and joined hands, he moved about saluting the six quarters. On seeing the merchant in that state the Master asked him the reason for his doing it. The young man said, "While my pious father was alive, he tried in vain to bring me before you and visit the *Saṅgha*. Each time I used to tell him, 'I will have nothing to do with them. Doing homage to the monks would make my back ache and my knees stiff. I have to sit on the ground, soil and wear out my clothes. At the end of the discourse and after so sitting I must needs invite and give them food and their requirements. Thus I only stand to lose by it and do not see any gain through it.' And my father would then go away."

After a pause the lad said, "Days passed. As he was about to die he called me to his deathbed and asked me to listen at least to his dying advice. On my promising to carry out any order of his, he told me that I should daily salute the six quarters after my morning bath. My father then died. And out of sheer respect to him I rise early in the morning, take the bath, leaving Rajagriha and with wet clothes and wet hair I carry out my father's last wish and hope to conquer all the six quarters."

Now the Compassionate One felt by intuition that Singāla's father must have planned this chance meeting thinking He would seize the opportunity to teach *Dhamma* to his son. So the Lord said, "It is not so, Friend, that an Aryan who is of your ideal salutes the Quarters." Asked how it should be done, He said, "You will grant such a person refrains from evil and greed, desiring evil to others, fear and ignorance have no hold on him. Further he does not waste his wealth through drinking, gambling, saunttering in streets at unseemly hours, frequenting theatrical shows, through evil company, and through idleness."

At this stage the lad interrupted Him saying, "Say not so, Gotama, men of high rank look upon them as innocent pleasures, take delight in them and thrive. How can they be then wasteful channels?" The Blessed One replied, "These men are, young friend, not at all thrifty. They are blind to the dire consequences flowing from each of their

acts. For drinking causes short temper and heedlessness and increases quarrels. The drunkard becomes liable to disease, earns an evil reputation and shamelessly exposes his person before the public. Drinking tells upon the intellect and makes him who is given to it poor and destitute. The more a man drinks, the more thirsty he feels. Visiting the bar, he sinks in debt as a stone in the water and swiftly brings disgrace to his family. In the case of gambling victory of the one breeds hatred in the other. For the loser grieves over what he has lost and plans to take back from the winner double the value of his loss. Condemned by the judge for perjury and despised by his very friends, no gambler can hope to get a parent's consent to marry his daughter to him knowing that he cannot look after a wife. As regards the person who saunters in streets at unseemly hours, we know that his wife, children and property are unprotected while he himself is suspected of crimes and subjected to false charges. He is beset with misfortune. The thoughts of the theatre (picture)-goer are ever on dancing, singing, music, recitation, cymbal-playing, pot-blowing and the like with the result that he has little time to mind his own welfare. Turning to the idler, we find him no better. With him it is too cold or too hot, too late in the evening or too early in the morning to sit at work. Or saying he is very hungry or full in stomach, he does not engage himself in any business, shirks work, sleeps by day and keeps up at night. Ever drunk and ever gluttonous he earns little and spends away what he has acquired ; leaves things undone and lets go all opportunities for doing good. So he is unfit to run a household."

On hearing these words Singāla wondered if the men of high esteem could really be callous to their welfare and bring about a wholesale ruin to themselves and to society. Thereupon the Lord spoke to him of four kinds of foes in the guise of friends and said, "The wise avoid them from a distance even as a perilous path. For he who has any of these false companions falls an easy prey to evil and ruin in both the worlds. The first grabs what is yours, expects much in return for little, does his duty in fear and be-friends you for his own good. The second renders lipservice, expends words only to amuse you with past, future or profitless talk and finds an excuse to help you in the hour of need. The third flatters you to your face but speaks ill of you behind your back. He consents to your evil deeds but dissents from you though you are in the right. When you drink or lose your temper, when you loiter about the streets at odd hours or attend dramas and pictures, when you gamble or become careless, the fourth kind of false friend joins you and ruins you beyond recovery."

"Who are then", asked the merchant, "Gotama, true friends and how are they to be known?" The Teacher said, "Wholly devoted to

you even as a mother to her only dear son, some help you by guarding your person and property when you are off your guard and become your refuge when you are seized with fear. In the hour of your need they provide you with twice your want. By being the same to you in your weal and woe, others confide in you their secrets, conceal your secrets, even give up their lives for your good and never forsake you in your misfortune. Again some counsel you against doing evil, persuade you to do good, bring you to hear what you have not heard, clear your doubts and point you the way to bliss. Lastly there are those who rejoice in your prosperity, sympathise with you in your adversity, check your revilers and praise those who say good things of you."

Now Sigāla knew that like a blade of grass the ideal person goes on unmoved by evil considerations and does his duties manfully without falling away from happiness. In wisdom he shines like a blazing fire. Gathering wealth even as the bee collects honey, he sees that his riches gradually increase like an anthill. With friends truly devoted to him, he rules the house. To this account of an ideal man the Blessed One added, "Dividing his wealth into four parts, he keeps one for his enjoyment, two for business and the fourth as an insurance against adversity. Shunning all evil he covers the six quarters and enters the path leading to victory here and in the world beyond."

"May the Welcome One", asked Sigāla, "explain how an Aryan conquers the directions? I, too, hope to master them." The Lord said, "By quarters your father did not mean the points of the compass but the six ways in which a man is related to another person as parent-child, teacher-pupil, husband-wife, friend-friend, master-servant, or as the householder—the homeless. Know, young friend, the east to be your parents, the north your teachers, the west your wife, the south your friends, the nadir your servants and the zenith the ascetics and Brahmans. Since a man passes through these relationships, he soon realises that as a child he should salute, that is, serve his parent, as a pupil his teacher, as a husband his wife, as a friend his associates, as a master his employees and as the steward of his house those who have voluntarily become homeless to adopt the holy life."

"Gotama, how funny," said the merchant, "that a man should be with no rights but be loaded with heavy duties?" In reply the Master said, "Friend, it is not so. Whoever is keen on conquering and completely mastering others never thinks in terms of rights but of duties. For when a man renders unto others with kind disposition what he owes, these others do unto him their services with a glad heart. The surest way to secure rights is through service done in a spirit of kindness. And he who grudges to serve cannot expect willing services from any quarter."

The Lord then continued to explain the matter thus, "If a child support his parents with love, do his duties, keep the family lineage and so act to be worthy of his inheritance and give alms in memory of his departed relatives, the parent will out of compassion wean him from evil, incline him to do good, teach him an art, wed him to a suitable wife and hand him over in proper time his estate. If rising before the teacher and attending on him, a pupil be out of compassion attentive and respectfully receive instructions, the teacher will, moved by kindness, train him in the best discipline, teach him every suitable art and science, introduce him to his friends, provide for his safety everywhere and make him receive what is well held by him. When the husband is courteous out of love to his wife and never despises her, is faithful to her, hands over authority to her and provides her with ornaments, he easily gets full sway over her. For she does her duties to his full satisfaction, is industrious and never lazy in her work, is hospitable to the people around and is not at all unfaithful to him. If unto his friends a man be generous, courteous in speech, promote their good, be the same always and sincere to the core, then they will protect his person and property even when he is neglectful, become his refuge in the hour of danger and will be considerate towards his progeny. When a master loves the servants assigning work according to their strength, supplying them his delicacies and relieves them at times, he makes the employees devoted to him. Rising before the master and going to sleep after him, they take only what is given, perform the duties to his best satisfaction and spread his good name and fame. If a man do not close the door to the ascetics and Brahmans but give them creature comforts and love them in thought, word and deed, he will find them ready to advise him to do good and to warn him not to do evil, to clear the doubts and to make him hear good things. In these ways an Aryan makes a marvellous conquest of everything before him and maintains an harmonious relationship all round."

Quite pleased with what he had heard, young Sigāla further asked, "How does, Lord, an Aryan keep to the path leading to victory in the two worlds?" The Buddha said, "Like the lynchpin that keeps a car rolling, generosity, sweet speech, doing good to others and equality towards all,—these four keep a man marching on the path without swerving even so little as a hair's breadth".

Now Sigāla's young heart leapt with joy once the true meaning of his father's dying wish became clear to him. Filled with sorrow he regretted his past folly in thinking *Dhamma* to be a dreadful waste and boredom and having missed the discourses in the *Sangha* failed to listen when his father had many a time invited him. After saluting him he stood on one side to show his respect for the Blessed One and then said before the assembly of

monks and laymen, "In him who practises what the Tathagata has thought, we may look for growth and not decay, gain and not loss. From this very moment to my life's very end, I, too, Lord, take refuge in the Buddha, the Dhamma and the Sangha."

* * *

WORLD REMEDY

A message for the Vaisakha Day

By Prof. Tan Yun Shan,

Director, Cheena Bhavan, Santiniketan.

When the Vaisakha day of Lord Buddha approaches I cannot help thinking over and over again of the calamity that has befallen the world. What is the cause and what will be the remedy for it? Without finding out the cause there cannot be any remedy. Lord Buddha found out the cause of and the remedy for the sufferings of the world more than two thousand years ago. But that has been unfortunately either forgotten or neglected by most of the people, especially by the aggressive warmongers at present.

To-day when we celebrate the Vaisakha day, we should not only earnestly follow the teachings of Lord Buddha ourselves but also try our best to enlighten others of the same. Of course, it is not possible for all the people to follow all the teachings that Lord Buddha taught us. But the Catu-Samgraha-Vastu or the four all-embracing virtues are very much needed to-day. What are these four? They are:

(1) Dāna or giving what others need, in order to relieve them from suffering;

(2) Priyavacana or affectionate speech, with the purpose of leading people to love and harmony;

(3) Arthakṛitya or conduct profitable to others, in order to lead them to salvation;

(4) Samānārthata or co-operation with and adaptation of oneself to others, to lead them into truth.

If people can only follow these four noble teachings taught by Lord Buddha there would be no struggle, no controversy, no conflict and no war of any kind.

With these few words I most earnestly join you in your worship and prayer to Lord Buddha. May He lead us and the world from darkness into light, from hatred into love, from chaos into order and from war into Peace!

LAMA GESHE CHOMPELL

Lama Geshe Chompell, with whom our readers are already acquainted, has returned from his sojourn in Ceylon. He gives us a very pleasing account of the landscape beauty of the "Pearl of the Southern Seas" as well as of the hospitality with which the Sinhalese people treat strangers.

He has an invitation from an American Tibetan Scholar to visit New York, which journey, though not without danger, he seems willing to undertake.

During his stay in Calcutta he has given us a glimpse into the inner life of the strange land of snow, as well as of its ancient literature, of the latter of which we give the following English renderings.

Some of these are by the Lama himself, others by three other poets of Tibet. Geshé Chompell is a nature poet as well as philosopher. In "Manasarowar" he takes us to the heart of the mighty mountains, and in personifying nature, he reminds us of Kali Das, "Oh Where" is a poetical rendering of the work of karuna, through the medium of relentless time. His poem to his native village reveals the man beneath the lama, and shows that he has learned, as have many others, that "there is no place like home". "Longing" by the 7th Dalai Lama and "Kailash" by two different poets give us some of the lines of three poets of whom perhaps the western world had not heard so far. We are therefore the more glad to have articles from this learned lama, and we hope to get more from his pen.

Shang Shungpa of the 13th century A.D. is the greatest poet of his time. He is known as the Maha Kavi of the Snowland. He wrote portions of the Ramayana in Tibetan verse form.

Here is from his pen another poem of Kailash, that sacred peak, which has been an inspiration to poets throughout the ages.

KELASSA

Oh, Kelassa, Peak of Grandeur,
Before earth and heaven unbending
Towering Giant, in thy splendour
All the elements are blending.

Hoary snows of virgin whiteness
On thy crest in glory linger.
Sunrays in their golden brightness
Touch thy brow with fairy finger.

All the hues of rocky mountains
Rainbow lights of hardened glacier,
Silver spray of icy fountains,
These, Oh Giant, are thy pleasure!

Winds from northern icefields blowing,
Clouds in woolly masses fleeing,
Brilliant sunsets, purple glowing
Blend themselves into thy being.

Towering Giant of the ages,
Unto thee all force is given
Secrets of Himalayan sages,
Mysteries of earth and heaven.

LONGING

By the 7th Dalai Lama

The evening shades are falling soft and low,
The clouds in silver-tinted masses roll,
Oh, that my restless heart with these might flow
Away, away unto some distant goal.

Oh, thou blue azure, stretching o'er vast space,
Do bear me onward far away, away,
Beyond the realms where worlds their journeys trace,
Unto the Dawn of the unending Day.

I seek not worldly joys, nor palace ease,
Not shadow play where all vain fancy clings.
Ye swift winged winds, bear me away from these,
That I may merge into the soul of things.

Bodhikhapa was a scholar poet of Tibet who lived in the 16th century. He was a follower of Melareppa.

KAILASH

By Bodhikhapa.

I see thee like a ling'ring cloud,
Thou peak so grand and hoary,
Surrounded by a mystic shroud
Of scintilating glory.

Sometimes in robe of azure blue
I see thee scale the heaven;
And opes the sky till hue on hue
Unto thy crest is given.

All changing colours bright and bold,
Who can express their splendour
Of purple, crimson, pink and gold,
In ever changing grandeur!

And in the scarlet close of day
Where spirit tremors hover
And the fond blushing evening ray
Its glowing message downward sends,—
The sky unto thy beauty bends
And woos thee like a lover.

MANASSAROWAR

By Gesté Chompell.

In the times now long forgotten
In the night of other ages,
When things were not as they now are
Lay the earth a lifeless body,
Cold and hard and all unyielding,
Like a maid in dreamless slumber,
Untouched by life's budding springmood,
Ere the glow of sunrise calls her,
And the sky looked down and saw her.
Gently then in stealth descending,
In the rose of early twilight
Stooped and kissed her in her slumber.
And behold her young heart heaving,
Throbbed her pulse, her eyelids opened
And those eyes, all filled with wonder
Shed the hot tears of her being.
Thus was born this Lake Himalayan,
Mother of the holy Ganga.

II

Mountain-wave, mystic and dreamy,
By thy shore does stand a maiden
And the rhythm of thy water
Blends into her burning bosom,
Stands she motionless and gazing,
Knows not where her flocks are straying.

The young hunter aims his arrow,
And, behold, he sees thy water,
And no more sees he the roebuck
Slacks the bowstring, flees the quarry.

When the sun in golden glory
Sheds his aureole o'er thy surface,—
Standst thou like the shrine *Chamcapa*
But the white dreamrays of moon-light
Veil thee in a garb of silver,
In the robe of Melareppa.

OH WHERE?

By Geshé Chompell.

A city there is which lone does stand
In ruins mid bamboo trees
Hot blows the burning desert sand
Where dry shrubs sigh on the thirsting land
Where monkeys cry, and with these
Joins the shrill cry of the jungle cock
Where a maiden drives her scattered flock
To the tune of an ancient lay.
Where an ox-cart moves on its lazy way
And halts for shade neath a jutting rock;
Oh, City, where is the day,
When on thy golden Throne sat Kings
Of a mighty name and a mighty race,
Who held the Sceptre high in this place?

Hark, heareth thou Time's fleet wings?

REPKONG

By Geshé Chompell.

My feet are wandering neath alien stars,
My native land,— the road is far and long.
Yet the same light of Venus and Mars
Falls on the small green valley of Repkong.

Repkong,—I left thee and my heart behind,
My boyhood's dusty plays,—in far Tibet.
Karma, that restless stallion made of wind,
In tossing me; where will it land me yet?

Like autumn cloud I float, soon, there, soon here,
I know not what the fleeting moons may bring.
Here in this land of roses, fair Cashmere,
My years are closing round me like a ring.

Fate sternly sits at Destiny's hard loom
And irrevoked her tangled pattern weaves
The winds are blowing round my father's tomb
And I but dream of those still summer eves,
When—child—I listened to my mother's voice,
Whose stories made my youthful heart rejoice.

So far, so far I may not see those graves.
Ah, friend, these separation pangs are sore.
My heart is thrown upon the ocean waves
Where shall at last I reach a peaceful shore?

I've drunk of holy Ganga's glistening wave,
I've sat beneath the sacred Bodhi tree,

Whose leaves the wanderer's weary spirit lave.
Thou sacred land of Iud, I honour thee,
But, oh, that little valley of Repkong,
The sylvan brook which flows that vale along.

MELAREPPA'S REPLY

By Geshé Chompell.

The earth and the sky held counsel one night,
And called their messengers from northern height.
And came they, the stormfiends, the bleak and the cold,
They, who the stormwinds in grim fingers hold.

They swept o'er the earth, and then they called forth
That glist'ning maid from the far Polar North
In white trailing robe, the Queen of the Snow
And she sent her flutt'ring plumed children below

And downward they flew in wild, whirling showers,
While in black masses hung threat'ning the sky.
Some were like large cruel sharp-stinging flowers
Some pierced his chest with a fierce-cutting eye.

Thus stormfiends, snow and icy frost blending,
Came cold and sharply upon him descending.
On his half nude form these shapes did alight
And tried with his single thin garment to fight.

But Melareppa, the Snow-mountain's child,
Feared not their onslaughts, so cruel and wild.
Though they attacked him most fiercely and grim,
He only smiled,—they had no power over him.

MATANGA, THE SOCIAL REFORMER

By Vinayacarya Bhikkhu
M. Prajna Shri

(Continued from last issue)

Having dispelled the conceit of two persons of the strongest nature, the Bodhisatva further searched—by the power of his divine eye—whether there were any others of the nature to be checked in like manner. Then he saw a Brahmin, who, in the highest self-estimation, was so insufferably proud of his high birth and family descent, that he lived on the upper bank of a river beyond which no human being did live, with the sole aim of using unspoiled water. Now the Rishi Bodhisatva, proceeded there and settled down on the upper part of the stream. He brushed his teeth there in the morning.

When the Brahamin came for water he saw used tooth-cleaning sticks floating down towards him. Enraged at the idea that some one else lived beyond him, he went in search of that person. Seeing the Rishi the Brahamin inquired who he was, and was told that he was Mātanga—the Chandāla. Then he ordered him to live down stream. He obeyed, and yet, made the tooth-cleaning sticks float up-stream. Again he obeyed, and naturally, again, the sticks floated down to the Brahamin. A second time the Brahamin ordered him to live down stream which also he obeyed ungrudgingly; yet again were sticks made to float up-stream.

Now the Brahamin had become so enraged that he uttered imprecations against the Rishi Bodhisatva, saying, "May thy head split into seven parts at the next sun rise". "Very well, Sire! I shall not allow the sun to rise at all!" was the curt reply given by the Bodhisatva; and thus by his super-natural powers, he withheld the rising of the sun on the following day, with the result that complete darkness reigned over the country. The people who were at a loss to understand this extraordinary phenomenon came to the feet of the Brahamin who was regarded as a Sage. He then related the story to the people and hearing him, they approached the Bodhisatva and besought him to release the sun. Then the Bodhisatva said that he would gladly do so if the Brahamin would come to him and get himself pardoned. The people went back to the Brahamin and asked him to do so but he emphatically refused to bow down to a Chandāla. But as the people had already passed the limits of endurance they perforce took him to the Bodhisatva and asked him to bow

down and worship. Still he would not do so; and the people took hold of him by all fours and made him lie down at the feet of the Bodhisatva. And the noble one forgave the Brahamin, but did not release the sun, as, although forgiven, he knew it would react on the poor Brahamin for his utterance.

The people hearing the cause, asked as to how it could be remedied. Then the Bodhisatva said that if the Brahamin dived in water, keeping on his head a ball of mud which alone was to be exposed to the sun, then only could he be redeemed of the evil effects that would react upon him. Then the people took hold of the Brahamin and forced him to do accordingly when the Bodhisatva released the sun and in the face of the public the ball of mud went asunder into seven parts at the touch of the first rays of the sun. The Brahamin got terror stricken and ran away in fear. Now the Bodhisatva, in the name of Mātanga Pandita, who had reached the height of renown, became the adored sage of the kings and the great and all by his famous accomplishments.

BHAGAVAN BUDDHA

By Swami Jagadiswarananda

To-day is the Vaisakhi Purnima or the full-moon day of the month of Vaisakh. Vaisakhi Purnima, otherwise called Buddha Purnima, is the most sacred day in the Buddhist world. It is known to millions of Buddhists of many countries as the thrice Blessed Day because on this day the Buddha was born, attained Nirvana and finally passed away.

The venerable religion lived and taught by Buddha goes by the name of Buddhism which remarks Sir S. Radhakrishnan, is ethical idealism. Buddha himself named his doctrines simply 'Dharma' or Religion. He emphasised that moral perfection is the first and foremost foundation of a religious life. If we attend to them, the rest will take care of themselves. Hence he thought it wise to observe mystic silence about the metaphysical speculations of God and soul that give rise to religious rivalry resulting in crusades, bloody strifes, communal riots and Inquisitions in every age and country. He is the first world-teacher to have simplified religion and made it easy and acceptable for one and all. That is why, observes Monier Williams, Buddha's gospel spread all over Asia with great rapidity not by force of arms or coercion of any kind but by the sheer persuasiveness of its doctrines. Sir Edwin Arnold believes that the gospel of Buddha has in it the eternity of an universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom. It is for these reasons that more than a third of mankind live and die in the tenets of Buddha. The most wonderful and inspiring aspect of his message was his constant assertion that he was an ordinary man like any other worldling and that all men and women, irrespective of caste, colour or creed are entitled to become Buddhas. He has promised Buddhahood and Nirvana to all who care to follow his simple doctrines.

Buddhism is Buddha. Buddha is the central figure in the Buddhist religion and philosophy, art and sculpture. His personality drew men like a magnet and has left indelible impression upon about five hundred millions of our race. *Godless though he was, no man ever was more Godlike.* Even beasts of prey used to forget their ferocity in his heavenly presence. Buddha is the Light of the world, for, as Edwin Arnold remarks, his personality cannot but appear the highest, gentlest, holiest and most beneficient in the history of Thought. To Vivekananda Buddha was not only the greatest of Aryans but also the one absolutely sane man that the world has ever

seen. How he refused worship! yet he drew no attention to the fact that it had been offered. How calm yet how majestic! Verily he was a moon amongst men. And perfect as he was in reason he was at least as wondrous in compassion. To save the goats at Rajgir he would have given his life. He had once offered himself up to stay the hunger of a tigress! Out of five hundred lives renounced for others, had been distilled the pity that had made him Buddha. He is the embodiment of the spirit of Asia and the East.

Buddha was an Indian prophet and Buddhism is an Indian religion. The Aryanising power of Bharat Shakti was most manifest in Bhagwan Buddha. Aryanisation, observes the philosopher-historian Waddell, is another name for civilisation. Buddha Aryanised or civilised Ceylon, Burma, Siam, China, Japan and other countries. Buddha converted the whole of the Far East into a Greater India. What we now know as Greater India today is the creation of Buddha and his followers. Buddhism has been the maker of nations in the Far East as evidenced by the existence of the free and self-governing nations of Siam and Japan. In India Buddhism was a great unifying force for over a thousand years. Dr. Rajani Kanta Das has recently remarked, and that rightly, that Buddhism has not only unified the Aryans and non-Aryans but has also assimilated the foreign races that entered India in those centuries.

It is a mistake to suppose that Buddhism was banished from India. The real fact is that Buddhism was absorbed in its birth place and has passed into modern Hinduism. Rhys Davids rightly opined that Buddha was born, lived and died as a Hindu. Buddhism was a protest against Vedic ritualism and is philosophically a continuation and fulfilment of Upanishadic doctrines. The History of India is really the history of Buddhist India. Even now traces of Buddhism are found in Bengal. In 'Chachnama', Sind's earliest historical record, it is said that in pre-Mahomedan age Buddhism was more popular than Hinduism in Sind as in Bengal.

Vaisakh Day is the day of greatest festival in the entire Buddhist world. Today forests of flowers will be laid upon the stainless shrines of Buddha and countless millions of lips will repeat the formula 'I take refuge in Buddha'. Let us also join the Buddhists on this sacred day in paying our hearty homage to the Blessed One and in taking refuge in the Dharma while remembering his parting words of wisdom: "All the constituents of Being are transitory; Be ye lamp unto yourself and work out your salvation with diligence".

REPORT OF THE MAHA BODHI SOCIETY OF INDIA FOR 1940

(Continued from last issue)

Buddhagaya Vihara'

As the Government is not likely to take up such domestic questions as the transfer of the Buddhagaya Temple to the Buddhists, we have not pressed our claims in this connection during the year. The recovery of the Temple being one of the chief objectives of the Society, we are on the watch to utilise every opportunity available to further our cause.

Maha Bodhi Society Golden Jubilee

At the last annual general meeting a Committee with Sir M. N. Mukerji as President and Dr. Kalidas Nag of the Calcutta University as Secretary, was appointed to make all necessary arrangements to observe the Golden Jubilee of the Maha Bodhi Society in a befitting manner. The Committee met several times during the year and a programme of celebration was drawn up. The following are the main items of the celebration :—

1. The publication of a commemoration volume entitled "The Golden Book of Buddhism", (2) Holding of an Exhibition of Buddhist Arts and Crafts, (3) Arranging tours to Buddhist sacred sites, (4) Organising a Peace Congress in Calcutta and (5) Holding an Essay competition among students. A circular was sent to Buddhist scholars and sympathisers of the Society announcing the celebration. Replies received so far are very encouraging. We have to express the Society's deep gratitude to Dr. Kalidas Nag for his untiring efforts in this connection.

General Secretary's Visit to Ceylon

The General Secretary of the Society visited Ceylon during the month of June in connection with the Anagarika Dharmapala Trust affairs. He stayed there over a month during which time he addressed many meetings in different parts of the country. At these meetings he spoke about the Indian work and asked the co-operation of the Buddhists of Ceylon to continue the activities of the Society in India.

Buddhist Pilgrims

As a result of the concessions we have been able to obtain from the Railways, there is a considerable increase in the pilgrim traffic, specially from Ceylon. The Ceylon Maha Bodhi Society organised three parties during the year. We gave them all facilities to visit the sacred sites. The Society also arranged for

their accommodation at the different places. The number of pilgrims from Burma was not large owing to the unsettled conditions prevailing on account of the war.

Chinese Good-will Missions

The year was notable on account of the visit of two important Good-will Missions from China. The first of these was headed by His Holiness Tai Hsu, leader of the progressive element in the Buddhist Church of China. The mission arrived in Calcutta on the 23rd February and was given a rousing reception by the Society and other organisations in Calcutta. At a meeting held in the Society's Hall under the Chairmanship of Mr. N. C. Sen, Mayor of Calcutta, a welcome address was presented to the distinguished visitor. After replying to the address, His Holiness presented a miniature silver replica of a Chinese Pagoda which Marshall Chiang Kai-Shek had sent to the Society as a token of China's good-will. The General Secretary of the Society accepted the same and requested His Holiness to convey the Society's gratitude to him for the honour done to the Society. The replica is now placed in the Shrine room of the Sri Dharmarajika Vihara.

After a busy programme in Calcutta, His Holiness and party left for Buddhagaya, Benares and other Buddhist sacred places. The Society also offered a welcome to the Mission at its Sarnath centre where the distinguished visitors stayed a few days. The welcome in the City of Benares was a memorable event. The party was taken in a great procession to the Town Hall where a mammoth gathering offered them a public welcome. Pt. Jawaharlal Nehru who had specially come from Allahabad to welcome them, took part in the procession as well as the meeting. After their pilgrimage, they made a tour all over India visiting most of the important towns. Everywhere they went they were received with great regard and enthusiasm. His Holiness who now joins as a life member of the Society, has been a staunch friend of the Society since he joined the British Maha Bodhi Society in 1928. His visit to India has roused keen interest in Buddhism and we are looking forward to a period of fruitful co-operation between Chinese Buddhists and the Maha Bodhi Society. His Holiness is enthusiastic about the proposed International Buddhist University at Sarnath and expressed his desire to extend his co-operation. At the instance of His Holiness, a small sub-committee with Bhikkhu Jagadish Kashyapa as Secretary, was formed to restore the Buddhist sacred places in India. His Holiness donated Rs. 200/- for this and other purposes of the Society.

The second Goodwill Mission which was headed by His Excellency Tai Chi Tao, arrived in India in November. His Excellency is the President of the Examination Yuan of the National Government of China

and one of the most respected and influenial leaders of modern China. His Excellency and party were also welcomed by all sections of the people. The party made a tour of the country visiting all the important cities. His Excellency accepted the invitation of the Society to preside over the 9th anniversary of the Mulagandhakuti Vihara on the 15th November. The party arrived at Benares on 15th morning and were given a rousing reception by the Maha Bodhi Society and other organizations of the city. His Excellency presided over the Anniversary meeting of the Vihara in the evening of the same day and also took part in the Holy Relics procession. The unique success of this year's celebrations was mainly due to the presence of the Chinese Good-will Mission. On the 16th the citizens of Benares offered the mission a welcome similar to that given to its predecessor. His Excellency and party were taken out in a huge procession to the Town Hall where addresses of welcome were presented. After completing the programme in Benares, His Excellency went on pilgrimage to all the Buddhist sacred places. At his invitation the General Secretary of the Society accompanied him during his pilgrimage. Wherever His Excellency went he won the hearts of every one by his charming manners and arresting personality. His Excellency was pleased to donate Rs. 1,800/- for a room in the Maha Bodhi Vidyalaya and another Rs. 500/- for our different branches. All the members of the Mission joined the Jubilee Celebration Committee. His Excellency who is an accomplished poet, presented to the Society a poem which He had written at Sarnath, as a memento of his visit. The Maha Bodhi Society gave him a full set of its publications and the General Secretary entertained him at a dinner party in Calcutta before his departure. His Excellency's visit to India has greatly helped the Buddhist movement and we are looking forward to his continued co-operation in the work of the Society. In this connection we have to express the Society's thanks to Prof. Tan Yun Shan of the Cheena Bhawan, Santiniketan and Mr. C. C. Huang, Consul General for China, for their valuable co-operation in enabling us to welcome these missions.

Thailand Goodwill Mission

The Maha Bodhi Society offered a hearty welcome to the Thailand Goodwill Mission which arrived in India on 30th September, 1940. The Mission was headed by Capt. Luang Dhamrong Navaswasti, Minister of Justice of the Thailand Government. At the invitation of the Society, they visited the Sri Dharmarajika Vihara where they were welcomed by our President Sir M. N. Mukerji and other members. This is the first time that a mission has come from Thailand, the only independent Theravada Buddhist Kingdom. The leader of the Mission gave a donation of Rs. 50/-.

Goodwill Mission of the Ceylon National Congress

The Goodwill Mission sent by the Ceylon National Congress to attend the Congress at Ramgarh was given a reception by the Society at its Hall. Mr. J. R. Jayawardhana, the leader of the delegation, delivered a lecture on Ceylon. The party was given every assistance possible during their stay in Calcutta.

Sarnath Centre

Sarnath is the most important centre of work belonging to the Society in India. The activities at this place continued as usual during the whole year.

(a) *Mulagandhakuti Vihara*:—This Vihara, which is still growing in popularity, was visited by at least 60,000 people during the period. It is kept open for all irrespective of caste, creed or colour and is an acknowledged centre of attraction to tourists from all over the world. The chief attraction is the frescoes on the walls depicting the life of Lord Buddha. The image of the Buddha was gilted in gold before the ninth anniversary and some necessary repairs to the building were carried out. We have taken steps to prevent beggars from troubling the visitors who come to the Vihara. Two blind persons who were begging at the Vihara gate are being given monthly allowances from the charity box on condition that they refrain from begging.

(b) *Mulagandhakuti Vihara Library*:—The Library was in regular use during the year both by the residents of Sarnath as well as the students of the different schools run by the Society. 136 new books were added. Most of these were presented by the authors or received in exchange of our own publications. Revd. Buddhappiya acted as the Librarian.

(c) *Maha Bodhi Vidyalaya*:—The Society has three educational institutions at Sarnath viz., the Maha Bodhi English Middle School, Maha Bodhi Hindi Middle School and the Free Primary School. About 300 boys are studying in these institutions. We have applied to the Government for opening the ninth class in the English Middle School so that in two years we shall be able to raise it to the standard of a High School. The Government is giving us an annual grant of Rs. 384/- to meet the expenses but this is highly inadequate. Bhukkhu Jagadish Kashyapa, M.A., who had been the Head Master for about three years, resigned from the post during the year. We have appointed Mr. Kesari Kumar Roy, M.A., B.T., L.L.B., in his place. The Society's thanks are due to Bhikkhu Jagadish Kashyapa for his great services to the cause of these Schools. We welcome his appointment as the Pali Lecturer in the University of Benares. As required by the Educational Department, the Managing Committee of the Vidyalaya has been registered under the name of "Maha Bodhi Vidya Parishad" with Mr. Sri Prakash, M.A., LL.B., M.L.A., Bar-at-Law, as President. The General Secre-

tary of the Maha Bodhi Society is its ex-officio Secretary and Treasurer.

The following were the main contributions received for the School building during the year:—H. E. Tai Chi Tao, Rs. 1,800/-; U Ba Win, Rs. 800/- (this completes his promised donation of Rs. 1800) Daw Goon, Rs. 600/-. She has thus paid Rs. 1,200/- out of Rs. 1,800/- promised by her and U Pu, Rs. 350/-.

Thus up to now we have been able to obtain donors for six rooms *viz.*:—Sir U Thwin, H. E. Tai Chi Tao, Mr. C. V. Galliara, U Ba Win, Ex-Mayor of Rangoon, Daw Goon and U Pu, Ex-Premier of Burma. We hope further help will be forthcoming to complete the School building.

The work of the Hindi Middle School and the Free Primary School continued satisfactorily. The Benares District Board is giving a monthly grant of Rs. 20/- for the Free Primary School.

(d) *Maha Bodhi Free Dispensary*: The Maha Bodhi Free Dispensary continued its splendid work of giving free medical treatment to villagers. During the year 7115 patients were treated for different diseases. The Dispensary is now fully equipped with necessary instruments and medicines. From this year the Government of the United Provinces has agreed to give an annual grant of Rs. 1,000/-. We are thankful to the Government for this help. Our esteemed friend Mr. W. V. R. Naidu of Jamshedpur continued to give his monthly donation of Rs. 5/-. Dr. R. N. Chaturvedi is the Medical Officer in-charge, and Revd. V. Dhammaloka is supervising the work on behalf of the Society.

(e) *Mulagandhakuti Vihara Anniversary*:—This year's anniversary of the Mulagandhakuti Vihara was unique on account of the large number of distinguished visitors present from outside India. His Excellency Tai Chi Tao presided over the main meeting on the 15th November. The attendance was well nigh 1500 of whom nearly three hundred were from Ceylon, Tibet, Nepal and other countries. The items of the celebration included the Holy Relics procession, Exhibition of the Relics, Wrestling contests, Tug of war among villagers for the Sarnath Flag, School Sports and the prize distribution of the Maha Bodhi Vidyalaya. The celebrations lasted from the 15th to 17th. The prize distribution was presided over by the Hon. Mr. D. S. Senanayake, Minister of Agriculture and Land, Ceylon, and the prizes were distributed by Mrs. S. W. R. Dias Bandaranayake. The Hon. Mr. S. W. R. Dias Bandaranayake, Minister of Local self-Government, Ceylon, was one of the speakers. The Hon. Mr. D. S. Senanayake gave a donation of Rs. 100/-.

Four lectures on Buddhism were organised in the Benares Town Hall in connection with the anniversary.

(f) *International Buddhist Institute*:—The Samaneras studying in this Institute are now engaged in the different activities of the Society. Till a suitable High Priest is available it is not possible to take in any more students. Mr. A. S. R. Chari,

one of our esteemed members, continued to give Rs. 5/- every month for giving *dāna* to the monks. The Society continued its financial assistance to Bhukkhu L. Ariyavansa to prosecute his studies in Ceylon.

(g) *Mulagandha Kuti Vihara Adharamandala*:—The following are the members of the above *mandala* who have paid their subscription during the year:—Mr. D. D. Kannangara, Bdulla, Ceylon; Mr. D. G. A. Piyasena, Mr. H. P. M. Tisera Hamine, Mr. D. A. P. Abeyasekara, Kelaniya, Ceylon; Mr. J. A. Siriwardhana, Rakwana, Ceylon; Mr. M. B. Wijekoon, Kotte, Ceylon; Mr. G. D. A. Wickramasingha, Horana, Ceylon; Mr. P. D. M. Amarasekara Appuhamy, Mullewa, Ceylon; Mrs. B. C. Piyasili Jayawardhana, Horana, Ceylon.

Vihara in Bombay

An important event of the year was the transfer of the Babujana Vihara in Bombay to the Maha Bodhi Society. This Vihara was built at the expense of Seth Jugal Kishore Birla at the request of Prof. Dharmananda Kosambi who finally decided that it should be handed over to our Society for its proper upkeep and management. Accordingly, the General Secretary of the Society went to Bombay on the 6th August 1940 and took over the management. The present Trustees of the Vihara continue in office except Prof. Kosambi whose place is now taken up by the General Secretary. The management is left entirely in the hands of the Maha Bodhi Society. We have deputed Revd. H. Dhammananda to be in charge. I am glad to state that the work of the place is going on smoothly. At a meeting of Buddhists consisting mainly of Sinhalese, the General Secretary and Prof. Kosambi requested their co-operation to carry on the work of the Vihara. They have agreed to do so. We are thankful to Mr. A. B. A. Mediwake, Secretary to the Trade Commissioner of Ceylon, and other members of the Sinhalese community for their valuable co-operation.

Delhi Centre

The work of the Delhi Vihara went on smoothly during the year. The Image of Buddha prepared by Mr. M. N. Takru of the Lucknow School of Art after the Sarnath style, was duly installed. It is much admired by the visitors. We may perhaps add that more people visit this Vihara than the Vihara at Sarnath. This is due to its proximity to the Lakshmi Narain Temple which draws large crowds every day.

Lord Buddha's birthday, Dhammacakka festival, Maghi Purnima and other festivals were held in the Vihara when sermons were delivered by the resident Bhikkhus.

The General Secretary of the Society visited the Vihara twice during the year. On 7th September Sister Vajira gave a lecture on "State of Buddhism in Europe" and Mr. Devapriya Valisinha on the

"Buddhist Movement in India". These lectures were organised by the Bengal Tigers' Club. There is a small Library attached to the Vihara.

Rev. Nyanasiri Oggayana who was in-charge of the Vihara and had done excellent work at the place, fell ill and had to come down to Calcutta for treatment. He had to undergo a serious operation but he is now on his way to full recovery. His place was taken by Samanera Jnanasiri of Sarnath who is carrying on the work successfully at present. Ven. Dhammaloka Thero of the Bodhi Niketan, Chittagong, spent a few months in the Vihara.

Seth Jugal Kishore Birla is bearing the main cost of maintaining this temple. Our thanks are due to him as well as Messrs. S. K. Barua and S. N. Mitra, who are acting as secretaries of the place.

Nautanwa

The new rest house built for the use of pilgrims going to Lumbini is now available for their use. During the current year the main building was completed and a boundary wall erected. Rev. K. Siriniwasa Thero is to be congratulated on the successful completion of this place of rest. There is still a debt on account of the building work. It is to be hoped that the Government of Nepal will improve the road to Lumbini so that the pilgrims could motor from here right upto the sacred place.

Mukhteswar

The small Buddhist community of Mukhteswar are carrying on the activities of this branch without any assistance from the headquarters. Lord Buddha's birthday celebration and other functions were duly held. There is a keen desire on the part of the Buddhists to build a small Vihara in Mukhteswar. At least Rs. 2,000/- would be necessary for this temple. Will some generous Buddhist come forward to donate this sum? We have promised to present a marble image for this temple. Messrs. Pung Sen and Akon Thein, the President and Secretary respectively of the branch are to be congratulated on their work.

Malabar

The Maha Bodhi Buddhist Mission is going on with its activities at its different centres. Rev. Dharmaskhanda who is in charge of the centre has been touring different places as in previous years. An important project undertaken by the Mission is the School at Tanoor. At our request Seth Jugal Kishore Birla has given a generous donation of Rs. 2,200/- with which a suitable building is being erected. Sri Krishnan Memorial Reading Room and the Ayurvedic Dispensary attached to the Headquarters in Calicut were fully utilised by the public. Seth Jugal Kishore Birlaji's monthly contribution of Rs. 50/- enables the Mission to continue its useful work. We cannot be suffi-

ciently thankful to Seth Jugal Kishore Birlaji for his unstinted generosity.

Ajmer

Mr. B. S. Chohan, the Secretary of the Ajmer branch, reports that the work in Ajmer was steady. Lack of funds is hampering the activities here. Mr. Chohan paid a visit to the Headquarters during the year. We are thankful to him for his keen interest in the work.

Gaya and Buddhagaya

The rest houses at these places were fully utilised by the pilgrims coming from all parts of the world. The Maha Bodhi Rest House at Buddhagaya is managed directly by the Gaya District Board but five rooms have been set apart for the use of the Society. We have offered to pay the cost of acquiring the plot of land in front of the building as it is absolutely necessary to make the place habitable. After it is acquired, it is our desire to put up a boundary wall so that occupants will not be molested by intruders as at present. Rs. 500/- have been already paid to the District Board for this purpose.

The Rest House which the Tibetan Buddhists are erecting on the grounds with our permission is nearing completion.

The Zawtika Hall in Gaya, which is also used by Buddhist pilgrims, is in need of some urgent repairs. Permission was given to two Burmese Bhikkhus to stay in it. We have appointed a caretaker to look after the place. Revd. K. Siriniwasa Thera and Revd. Nyanasiri Oggayana stayed here sometime during the year.

Madras

The Madras centre is in-charge of Revd. N. Somananda who remained there during the whole year. He delivered a number of lectures on Buddhism in different parts of the town while important Buddhist festivals were observed at the Society's premises. Owing to the obstructive tactics of some of the local Buddhists, there is no way to make improvements to this place. It is to be hoped that better sense will prevail upon them.

Burmese Bhikkhu Scholars

Ten Bhikkhus who were given scholarships by the fund created by Seth Jugal Kishoreji Birla arrived in Calcutta from Rangoon and were welcomed by the representatives of the Maha Bodhi Society. We offered them every possible facility.

Important Visitors

Among the important visitors to the Sarnath Centre was His Highness the Maharaja of Sikkim, one of the Patrons of the Society. His Highness was shown round the place and was presented with a full set of the Society's publications. He was pleased with the work that was being done at Sarnath. He gave a donation of Rs. 300/-. Other visitors besides those mentioned in course of

the report were: Mr. C. C. Huang, Consul General for China, Pt. Jawaharlal Nehru, Mr. R. S. Pandit, Dr. S. N. Das Gupta, Her Excellency Lady Hallet, Mr. D. Wanigasekara, Member, Ceylon State Council, Dr. Horace I. Poleman, Director of Indic Studies Library of Congress at Washington, D. C., and Mong Raja Nanuma Devi of Chittagong Hill Tracts.

Maha Bodhi Book Agency

The Maha Bodhi Book Agency is in charge of the sale of the Society's publications. It also helps students of Buddhism by obtaining them books published by different firms in Europe and Asia.

Correspondence

During the year the office was kept busy with correspondence connected with the Society's activities. Many letters asking for information regarding Buddhism and Buddhist activities had to be attended to by the General Secretary.

Mr. Raja Hewavitarne

Mr. Raja Hewavitarne, one of the Trustees of the Society, was elected to act as a Minister of the Government of Ceylon. He visited the Headquarters in January with a party of pilgrims from Ceylon.

Notable Arrivals

After transferring the Bahujana Vihara to the Maha Bodhi Society, Prof. Kosambi has arrived at Sarnath to spend the rest of his life at the holy place. As he is one of the greatest living Pali scholars, his presence at our Sarnath centre is most welcome. Since his arrival he has been helping the residents in their studies.

Sister Vajira

Sister Vajira who spends the greater part of the year at Sarnath is doing excellent work for Buddhism. She is printing at her own expense and distributing free of charge small tracts on Buddhist subjects.

Losses

We have lost through death several members of the Society. Mr. C. C. Bose who was connected with the Society from its very inception, passed away on the 5th February 1940. His death is a great loss to us. He has given the copyright of his well-known translation of the "Dhammapada" to the Maha Bodhi Society and his brother Mr. Satish Chandra Bose handed over to our library some of the books left by the deceased.

Our Thanks

Before concluding it is my duty to express the society's thanks to the members, Bhikkhus, Samaneras and other workers of the Society who have co-operated with us wholeheartedly in carrying on the work of the Society during the period under review. Our thanks are specially due to our respected President Sir M. N. Mukerji whose valuable advice and encouragement were always available to us.

DEVAPRIYA VALISINHA,
General Secretary,
Maha Bodhi Society.

BOOK REVIEW

THE RAMAKRISHNA MISSION INSTITUTE OF CULTURE SCHEME AND REPORT 1938-1940.—*Published by Swami Nityaswarupananda, 19, Keshab Chandra Sen St., Calcutta.*

The extent of the work of the Ramakrishna Mission is difficult to measure. Its numerous branches stretch into widely varying activities. The booklet before us tells us that the Institute has for its objects the promotion and propagation of Indian culture in all its branches. This scheme is to be worked out by classes and study circles, lectures, library, students' home, publications and journals, all of which lines of activities have made a successful beginning and are conducted under the guidance of able leaders. There is no doubt that the Institute of Culture has a brilliant future before it.

SRI RAMAKRISHNA & SPIRITUAL RENAISSANCE—*By Swami Nirvedananda. Published by Ramakrishna Institute of Culture, 19, Keshab Ch. Sen St., Calcutta. Pp. 315. Price Rs. 2.*

The Cultural Heritage of India is a voluminous publication of immense value. Its very size, however, makes it sometimes inconvenient for the average man to approach. We are therefore the more glad to have the present book. It contains a reprint of the main contents of the great work, and is a valuable asset to the work of acquainting the world with the great activities of the Ramakrishna Society.

THE EARLY HISTORY OF BENGAL IN TWO VOLUMES—*By Promode Lal Paul, M.A., Professor of History, Fazlul Huq College, Barisal. Published by The Indian Research Institute, 170, Maniktola Street, Calcutta. Price Rs. 7/-.*

Volume I From the Earliest Times to the Muslim Conquest.

This book supplies a long felt want, since up to now, there has not been a systematic and authentic history of Bengal. The first volume contains seven Chapters besides four appendices. It deals with the political history of Bengal, which at one time formed an integral part of the Maurya Empire. After the dissolution of the Maurya Dynasty, Bengal became the centre of the Gupta Empire. On the ruins of the Gupta Dynasty rose the Pala Empire, which lasted for several centuries. Upon its disintegration Bengal broke up into numerous small states, which paved the way for the Muslim invasion and later conquest.

Volume II. While the first volume deals with the political and administrative systems under different dynasties, the second volume concerns itself with literature, social and religious conditions, the development of art and architecture, such as they respectively flourished under the patronage of different rulers.

Bengal was the last stronghold of Buddhism, as even to-day Buddhism is a living force in East Bengal. The book must be of importance as its author has spared no labour in investigating every available source, literary (indegenous and foreign), epigraphical and numismatic.

We highly recommend the book to Colleges and Universities.

T. VIMALANANDA.

A MANUAL OF BUDDHIST HISTORICAL TRADITIONS.—*Translated into English by Bimala Churan Law, M.A., Ph.D. Published by the University of Calcutta. Pp. 127. Price not given.*

This work, which is said to have been compiled by Thera Dhammakitti of Ceylon, at a great monastery called Lankārāma built by the great king Parakramabāgu, was edited in Roman characters by N. Saddhānanda of Ceylon and as such published in 1890. The present publication is the first English rendering of this important work, which is a compendium of the traditional history of Buddhism. The book is a valuable asset to the library of Buddhist books. It is written in a scholarly style and will be welcome to and highly appreciated by all scholars who are interested in the study of Buddhist History.

SECOND ANNUAL REPORT OF THE NALANDA VIDYA PITH.—*Prepared and published by Sj. Satyapal Dhaule.*

It is an interesting booklet in Hindi, embodying the various activities of the Nalanda Vidya Pith—an Institution just in the making. The aim and object of the Vidya Pith is to revive the past glory of Nalanda by establishing a full grade College. Nalanda was, once, the most celebrated centre of learning and education in the middle ages. It shed an imperishable lustre on the Indian soil. At this stage we cannot say anything beyond our good wishes for the realization of this noble scheme.

NOTES AND NEWS

The Reformation of the Sangha

Buddha was born in a republican community. The doctrine he propounded was the doctrine a republican of republicans. He opened the doors of the Aryan Religion, and satisfied the spiritual desires of the masses. The Sangha (the Order) which Buddha founded was organised after the model of the Aryan clan. Buddha was careful to ordain that his Sangha should not be used as a means of escaping secular obligations or evading Aryan Laws. No vote of the Sangha was valid which was contrary to the Dhamma (the Truth or Law) or against the cardinal doctrine of Buddha. The only authority competent to adjudicate when correct interpretation of the Dhamma was in dispute was the General Assembly of the Sangha. So from its very inception this Sangha was the most democratic religious institution of the country.

The power of Buddhism has been in her ethical system. The glory of Buddhism was her Sangha. The Buddhist monasteries became in general centres of instruction and training, not only in precepts and observances of religious tenets confined to those who had entered the religious life, but in more secular branches of education and study were imparted. The members of the Sangha carried the message of the Master to different countries of Asia. The beneficient effect of Buddhism as a moral lever is undoubted. Its famous prohibition. "Thou shalt not destroy life" is accepted as their creed even by the Tartars. Buddhism contains no stirring narratives of bloody religious wars nor deeds of merciless vengeance. The Sangha made moral conquest (or Dharma-Vijaya—the conquest by piety) of Asia without shedding a drop of blood.

The members of the Sangha opened up new routes of communication between India and the rest of the World. Students joined Buddhist centres of culture with eagerness and zeal. That they were prepared to face the dangers and endure privations of long and distant journeys, is proof not only of the reputation, but the real worth of these monastic schools. To-day most of these monastic educational institutions are decaying. There is no check what-so-ever on any candidate who is entering the Sangha. This deficiency is to be ascribed to the character of the teachers concerned, many of whom lack moral fibre and strength, which were the dominant qualities of the early members of the Sangha. The monks themselves, with few exceptions, are uneducated in modern secular sciences. This has brought about a cleavage between the Buddhist Sangha and the Buddhist laity. It is most

lamentable that the Mahā Theros or the Sayādaws (The Elders of the Order) have for so long made no united and definite attempt to bridge the ever widening gulf. The Buddhist children trained in government institutions and in Christian colleges have learnt to regard the Buddhist monks with indifference and even with contempt and ridicule. The training given to the novices (Sāmaneras) within the temple-precincts has been of the scantiest description. Many undesirable elements from the lower strata of the Society entered the Sangha. They took it as a means to earn their livelihood with ease and comfort. They are therefore as a rule possessed of little aptitude or desire for learning. The usual vows are imposed on and taught to the Sāmaneras by the Theras. This education is just enough to take their part in general services and other functions of the monastery. The Buddhists who regard learning in high honour, failed to be influenced by the Sangha. This lack of enthusiasm is to be deplored.

It is however gratifying to note that there is an awakening amongst the members of the Sangha. In the past when such dire calamities faced the Buddhist Sangha, sovereigns came to their aid. To-day such matters are left alone. The Sangha must now stand on her own legs. She should give up her mental and spiritual inertness and lethergy. The only country which stood the onslaught of modernism was Japan. The Sangha of Japan with marvellous dexterity mastered the situation. "All education (in Japan) was for centuries in Buddhist hands; Buddhism introduced art, introduced medicine, moulded the folk lore of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity. In a word, Buddhism was the teacher under whose instruction the nation grew up" (B. H. Chamberlain, The Things Japanese). If Sangha is to survive the different sects must forget their petty differences and unite under the banner of the Dhamma. We can suggest two ways, which we deem can help essentially to bring about unity in the Sangha, as well as make the Sangha fit to be able to render a useful service to humanity. A general assembly of the Sangha should be summoned with representatives from different countries to find out ways and means to restrict entries and to guide the Buddhist laity in morals and ethics. There should be a Buddhist University exclusively for Buddhist monks where not only different systems of philosophies be taught and discussed but where the doors should be opened to secular sciences as well. The ideal place we can suggest for this is Holy Isipatana where Buddha preached his First Sermon and from which place his first batch of missioneries were sent out with the message. "Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world for the good, for the gain, for the welfare of gods and men, proclaim O Bhikkhus, the

Doctrine glorious, preach ye a life of holiness, perfect and pure."

* * * *

The Hon. Mr. Nalini Ranjan Sarkar

The Maha Bodhi Society of India offers its hearty felicitations to the Hon. Mr. Sarkar on his appointment as a member of the Viceroy's Executive Council. Mr. Sarkar is no stranger to the Society. When Mayor of Calcutta, he took active interest in the cultural activities of the Society. As member-in-charge of Education, Land and Health, we except that Mr. Sarkar will pay much attention to the still neglected Ancient Buddhist sites in India.

* * * *

The Hon. Mr. M. S. Aney

Mr. M. S. Aney has been always a keen student of Ancient Indian Culture, and did much for the revival of the same. We offer him our congratulations on his new post, as the head of the newly created Department of the "Indians Over-seas" by the Government of India. From its very inception the Maha Bodhi Society served the cause of international good-will and amity Buddhism, in the past, paved the way to build the Greater India. Thanks to early Buddhist missionaries, who a moral conquest of Asia without using force. They were verily the cultural ambassadors of India. Ceylon, Burma, Siam, Malaya, Java, China, Japan and only few cultural colonies which still bear a glorious testimony to the sublime and humanitarian activities of early Buddhism. We believe, Mr. Aney, will kindly, keep a corner of his heart for Buddhism, which would help us in realising some of its ideals. This has been the endeavour of the Maha Bodhi Society founded 50 years ago by the Late Ven. Dharmapala. In the course of world tours, Dharmapala used to bring courage, faith and spiritual inspiration to thousands of Indians, scattered in different parts of the globe. The Society is willing to co-operate in any scheme which would be condusive to the betterment of the Indians abroad.

* * * *

Books and Works of Art.

An enemy bomb badly hit the Library of our Buddhist Mission House in England ; and books were strewn in the streets. There are bigger libraries and museums in England, and the enemy occupied parts of the Continent. These contain valuable manuscripts and rare specimens of works of arts and beautiful sculptures. We believe arrangements have been made for their protection against incendiary bombs and other destructive weapons. Most of the manuscripts and works of art were taken to England from India during the last century for better use and better security.

* * * *

The Buddhist Spirit of Ahimsa

Buddhism is esentially and fundamentally a monastic religion. *Vinaya*,

or *the Code of Ethics* for the guidance of the members of the Sangha fully reveals the fact that *Ahimsa* (or non-injury) as propounded and enunciated by the Buddha is not a mere passive resistence against all evils ; but a complete eradication of these evil tendencies of mind. Total renunciation is the key-note of Buddhist Ahimsa. This apparently passive aspect of Buddhism can be best explained in the following words "May I be the medium to relieve the disease of suffering creatures, may I be their physician and nurse ; may there be no relapse of the malady. May I end the torture of hunger and thirst of the famine-stricken by showering food and drink upon them, or if that be not possible, may I become converted into their food and drink. May I become the inhausted treasure to the poor. I dedicate all my merits to the service of all creatures that they may be free from suffering ; may I be their saviour by cleansing their impurities; may I be their protector against all fears." (Bodhichariyavata). *Buddhist Ahimsa has no political background. It cannot be used as a political weapon.*

* * * *

Rabindra Nath Tagore

Rabindra Nath Tagore completed his eightieth year. This is an event of great significance. He is India's National Poet. He interpreted the cultural heritage of India through the medium of his poetry. The poet has composed a Poem on Buddha, which is being sung annually on the Vaisakha-Purnima Day. We offer him our respectful homage. May he live long.

* * * *

The Golden Jubilee of the Maha Bodhi Society

The work of the Golden Jubilee Celebration Committee is proceeding smoothly under the able guidance of its Hony. Secretary Dr. Kalidas Nag. The International Guest House to be erected is one of the most important item of our programme. The lack of a suitable Guest House is badly felt by all.

We are grateful to Mr. Teah Khay Cheang for his efforts in enrolling donor members and collecting funds for the Golden Jubilee celebration. He has collected over Rs. 500/- towards that end. We can assure him that his noble efforts are highly appreciated. Our thanks are further due to the following gentlemen for their liberal donations :—Mr. Bhavani Churan Law, Sjt. Bahadur Singh Singhi and Rai Bahadur Radha Krishna Jalan.

RECEPTION COMMITTEE.

(Continued from July issue)

Donor members who have paid Rs. 100/-

(10) Madam Cheah Kim Hoeh, Penang.
(11) Madam Yeoh Siew Eam, Penang.
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(53) Mr. G. G. Cleather, Ranchi.
(54) Mr. Basil Crump, Ranchi.

Donation for Dharmapala Memorial and Golden Book of Buddhism.

(7) Mr. Bhalsani Charan Law, Calcutta, Rs. 500/-.
(8) Rai Bahadur Radha Krishan Jalan, Patna, Rs. 250/-.
(9) Sjt. Bahadur Singhji Singhi, Calcutta, Rs. 350/-.
(10) Madam Tan Choo Liew, Rs. 50/-.
(11) Collections in Penang by Mr. Teoh Khay Cheang, Rs. 55/-.

* * * *

Mr. D. Valisinha

Our Secretary, Mr. D. Valisinha has gone to Ceylon on urgent business. His health, prior to his departure, was very bad indeed, and we ardently hope that the change to his pleasant island home, will help to repair his over-worked constitution. Unfortunately he cannot give himself much rest, since the work of the Golden Jubilee Celebration is taking up a great deal of his time. Still we hope he will return to us in a more fit condition.

Rama Devi

Gone to rest,—Rama Devi, a noble and aspiring soul. She hailed of the famous Tagore family, of which the great Poet is the head.

Her life was sad, her health poorly, yet she left the world an example, footprints on the sands of time, which other Indian women well might follow.

She would not sit idly and let the fleeting years pass her by, without showing a result. Therefore, in spite of all obstacles, she started her work—a girls school, which she carried on successfully for four years.

There were times, when her diminishing health hardly permitted her to walk, still did she always appear punctually at the place where her presence was required in the interest of the work she had founded. And when finally she knew that it would not be long, before she would be called from the field of her activity, she arranged for the continuation of her school by affiliating it to a larger institution.

And to-day, the little girls who daily came to her, look back with tender feeling to the time when she was with them and deeply mourn her loss.

Rama Devi accepted the Buddhist faith, for there, in the teaching of the All-Compassionate One, she found solace for her sore heart.

The last rites were performed by Buddhist monks, who recited at her funeral the sutras for "the passing", and with the blessing of the Triple Gem her spirit went into the realms of space, where there is a heaven of peace for those who suffered and aspired on earth, and where the reward of her labour is awaiting her.

A. C. A.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
■ MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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HYMN TO LORD BUDDHA IN ORIGINAL BENGALI (ROMANIZED)

BY DR. RAVINDRANATH TAGORE.

Himsāya unmatta prithvī nitya niṭhura dvandva
Ghōra kuṭila panthā tāra lōbha jaṭila bandha
Nūtana tabha janma lāgi kātara yata prāṇī
Kara trāṇa mahāprāṇa āna amrita vāṇī
Vikaśita kara prēmapadma chira madhu niṣyanda
Śānta hē, mukta hē, hē ananta puṇya
Karuṇāghana dharaṇītala kara kalaṅka śūnya
Ēsa dānavīra dāō tyāga kaṭhin dīkṣā
Mahābhikshu lao sabār ahaṃkāra bhikshā
Lōka lōka bhuluk śōka khandana kara moha
Ujjvala hok jñāna sūrya udaya samāroha
Prāṇa labhuka sakala bhuvana nayana labhuka andha
Śānta hē, mukta hē, hē ananta puṇya
Karuṇāghana dharaṇītala kara kalaṅka śūnya
Krandanamaya nikhila hṛidaya tāpa dahana dīpta
Viṣaya-viṣa vikāra jirṇa khinna aparitṛipta
Dēśa dēśa parila tilaka rakta kaluṣa glāni
Tava maṅgala saṅkha āna tava dakshiṇa pāni
Tava śubha saṅgīta rāga tava sundara chanda
Śānta hē, mukta hē, hē ananta puṇya
Karuṇāghana dharaṇītala kara kalaṅka śūnya*

* Composed specially for the Maha Bodhi Society of India to be sung on the Vaisaka Purnimā-day.

VAISAKHA PURNIMA SONG*

By Rabindranath Tagore

Remove the blackness of all sins,
Victory be to thee,
Sprinkle the world with the water
of Everlasting life,
thou who art the fountain of peace,
of welfare, of holiness ; of love.
Let the gloom of despair and all evil dreams vanish
With the radiance of the newly risen Sun of wisdom.

The day is dark with delusions
and the traveller is afraid,
He is distraught with doubts
at the intricacy of diverging paths.
Merciful, rescue him from the peril of pitfalls,
guide him into freedom from the meshes of tribulation,
thou who art the fountain of peace,
of welfare, of holiness, of love.

TO GAUTAMA BUDDHA*

By Rabindra Nath Tagore

(Written on the occasion of the opening of the Mulagandhakuti Vihara at Sarnath)

Bring to this country once again the blessed name
which made the land of thy birth sacred
to all distant lands!
Let thy great awakening under the bodhi tree
be fulfilled,
Sweeping away the veil of unreason
And let, at the end of an oblivious night,
freshly blossom out in India thy remembrance!

---

* Translated from the original Bengali by the Poet himself.

Bring life to the mind that is inert,
thou illimitable Light and Life!
Let the air become vital with thy inspiration!
Let open the doors that are barred,
and the resounding conch shell
proclaim thy arrival at Bharat's gate.
Let, through innumerable voices,
the gospel of an immeasurable love announce thy call.

LORD BUDDHA THE PEACEFUL*

By Dr. Rabindranath Tagore.

The World is mad with violence and cruel conflicts rage from day to day.
The ways are tragically tortuous and involved in complications of greed.
All living beings are expecting in anguish Thy new incarnation, O Lord!
Save us, O Great Soul! Bring thy message of Immortality
May thy grace help in unfolding the Lotus of Love, ever flowing with honey.

O thou Peaceful, thou Free and eternally Pure!
May thou purge the earth of all impurities, thou Compassionate One!

O thou heroic Giver; give us lessons in hard sacrifice.
O thou Supreme Bhikshu! take from us the alms of our conceited Ego.
May the various regions of the world, forget all sorrows.
Cut asunder the bonds of Illusion.
May the sun of Wisdom ever shine in ascending glory,
May the blind receive sight and the mortal world a New Life.
O thou Peaceful, thou Free and eternally Pure!
May thou purge the earth of all impurities, thou Compassionate One!

The heart of the universe consumed with the fire of Suffering is sobbing aloud
It is disconsolate, depressed, and diseased with the poison of material lust
Country after country is showing off the impure blood-marks with insolent pride
Bring, in thy compassionate hands, the trumpet of universal Well-being,
Thy holy music and thy rhythm of Beauty and Harmony,
O thou Peaceful, thou Free and eternally Pure!
May thou purge the earth of all impurities, thou Compassionate One!

* The English rendering of the Original Bengali Poem by Dr. Kalidas Nag, M.A., D.Litt. which appears in the Front Page in Romanized Text.

Dr. RABINDRA NATH TAGORE ON THE REVIVAL OF BUDDHISM IN INDIA AND ABROAD

Dr. Rabindranath Tagore's Message*

The spiritual illumination in India which ages ago shed its radiance over the Continent of Asia, raised its memorial on the sacred spot near Benares where Lord Buddha had proclaimed to his disciples his message of love's supreme fulfilment. Though this monument representing the final hope of liberation for all peoples was buried under dust and forgotten in India, the voice of her greatest son still waits in the heart of silent centuries for a new awakenment to hearken to his call. To-day when in spite of a physical closeness of all nations a universal moral alienation between races has become a fateful menace to all humanity, let us in this threatening gloom of a militant savagery, before the widening jaws of an organised greed, still rejoice in the fact that the reopening of the ancient monastery of Sarnath is being celebrated by pilgrims from the West and the East.

Numerous are the triumphal towers built to perpetuate the memories of injuries and indignities inflicted by one murdering race upon another, but let us once for all, for the sake of humanity restore to its full significance this great memorial of a generous past to remind us of an ancient meeting of nations in India for the exchange of love, for the establishment of spiritual comradeship among races separated by distance and historical traditions, for the offering of the treasure of immortal wisdom left to the world by the Blessed one to whom we dedicate our united homage.

* * * *

A Voice from Japan.*

Your beautiful voice reminds me of that great truth. Let your voice herald a new dawn of Peace, Love and Enlightenment. Those who came to you in the past days were Bhikshus—spiritual beggars, and I am their descendant. I beg love and sympathy for the cause of peace and humanity. I have tried not only through my Muse, but through my Institution, to serve the cause of Maitri, "universal love" preached by Lord Buddha.

I ask you as a Bhikshu to come to my country and to help me in my work. It has to be a work of creation through collaboration. This is my first appeal. Let Japan come to India and accept her place in the heart of my motherland.

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* Written on the occasion of the opening ceremony of Mulagandhakuti Vihara.

* Lecture delivered by the Poet at the Women's University, Tokyo, 1928.

India sends her love to you as she sent it in past days. Come not simply as a passing pilgrim or an official guest, but as friend and fellow worker bringing the divine spirit of mutual aid—the rarest and the most needed thing of this age.

How ashamed we feel when we find that the meeting of nations has as yet only produced greed and jealousy. That is why we poets feel that we have great responsibility, and I claim the help of every lover of humanity in the name of Lord Buddha who preached and preached Maitri, "universal love". So come to us. Do not despise India because she is poor and down-trodden now. She still cherishes her age old spiritual wisdom and illumination. Do try to discover it and claim it as your own. Come to explore the heart of India. There you will find your place. Is that less valuable than material wealth? Let other activities of life go on, but let us remember also that the highest need of life is the awakening of dormant love and establishment of spiritual relationship between man and man. That is the true salvation —the only salvation. I have founded my humble Institution VISVABHARATI (the voice of the universe) with this object in view. I invite you all to send the current of your creative mind through this Institution.

Let us know what you are realising in art, literature and philosophy. Let the different countries of Asia know one another directly and enter into the creative life of one another. Then would follow that mingling of souls and age of illumination for us all. It may be that your minds are at present occupied with your domestic preoccupations and my words may not find immediate response. But I shall go back to India full of hope that some day you would respond to my message, and my words would germinate like the seeds hidden under the soil. Your children will know and derive benefit from this message of peace and love.

* * * *

The Spirit of Buddhism*

Most men are today in a delusion. They have not attained any self-knowledge. As the beautiful earth lies concealed in darkness before sun rise, so also is man's dignity lost by the mists of self-interest. Self is known by truth. The sun makes the world appear with his appearance. Great men too share with the sun this revealing power. When the Tathagata preached his great doctrine, the whole country was seen in a flood of light as it were, and the world came to know India. India's message was then broadcasted. This message which was the message of Buddha defied all barriers and passed into trackless deserts and into mountains beyond, where they were embodied in ikons and stupas. He had taught men to know the truth

* English Translation of the Poet's address delivered in Bengali at the Maha Bodhi Society Hall on the occasion of the Buddha-Day celebration, 1935.

but not a truth to which they can have easy access. And so the devotees undertook worlds of pain and tribulation to carve images on the inaccessible heights of mountains and hew temples and monasteries out of adamantine rocks as an indication of the veneration in which they held their Teacher.

The relics which explorations in Central Asia have revealed strike one with amazement. How to perpetuate the fact, that the Lord had come into the world and had delivered his message to mankind, this seems to be the motive behind the frescoes at Ajanta and the various other wonders achieved by human skill and ingenuity. A more heroic achievement than all this was the rock inscriptions of Asoka by which the teaching of the Buddha was made known. Asoka cast away the pride of personal valour and the glory of the imperial throne. Was there ever a monarch as great in the world? But who was it that lifted him, to an even more sovereign glory?

The Buddha renounced the world for ending the sorrow of even the meanest creature. His knowledge of humanity was most comprehensive and hence the great truth he possesses for us. His austerities with their triumphant conclusion do not form merely a chapter of dry chronicle. His Teaching has disappeared from the Indian soil. Our priceless treasure is gone. The great gifts of Love, Compassion, Benevolence, are no longer ours. They are now confined to the Temple precincts and have no reality beyond them. Our people have lost their regard for others and they are without faith. How can they prosper and come to any good?

SOME NEW TRANSLATIONS OF THE THERAGATHA

By Bhikkhu Dhammapāla

1. *Subhūti :*

Pleasant, well sheltered and screened is my cell :
Rain You, O God, as You please!
Composed is my heart, with zeal, free I dwell :
Rain You, O God, at Your ease!

2. *Mahā-Kotthita :*

Who speaks but wisdom-words, in calm
and for the world not grieves,
serene, he shakes off mental harm
as tree the wind-blown leaves.

7. *Bhaddiya :*

Whose has conquered Death and broken the chain of birth,
just as a mighty flood breaks down a fence of reeds,
Who's Victor over self and Master,—here on earth
has reached the harbour safe ; to fear he no more needs.

34. *Posiya :*

Best, when not near, are family and friends
for him who knows their ties, and understands.

71. *Vacchapāla :*

For him who has the Truth discerned,
—though it be subtle and refined—
For him who is spiritually learned,
—and yet of humble, gentle mind—
For him who has all passions burned,
Nibbāna is not hard to find.

76. *Piyañjaha :*

Be humble where the world is proud
Be noble where they lowly lust
Dwell from their lodgings far away
Enjoy not that in which they trust.

101. *Bolaṭṭhakāni :*

Though home and world renounced
the task yet is not done ;
if tongue is not controlled,
if indolence not shun,

if stomach aye comes first
and mind comes slow behind,
Then rebirth him awaits
in many age and kind.

110. *Usabha:*

As trees and shrubs refreshed by rain
bud forth and fragrance spread,
So I, enjoying lonely gain,
should virtue show instead.

111. *Jenta :*

Hard is the life the strenuous homeless lives.
Hard is a layman's living without stain.
Hard is't to grasp all which the Dhamma gives.
Hard too is making worldly gain.
Thus what we are or what we choose to do
bears hardship and impermanence as stamp.
All wishes lead but in the end to woe,
till they expire as an extinguished lamp.

114. *Atkimutta :*

If you with care this body treat,
it worth' of pleasures deem,
While golden opportunities
pass by as in a stream,
When will Nibbāna's dawn arise
perfection's shining beam,
When will the mind be free and strong
to cross Saṃsāra's stream?

85. *Sunāga :*

Who knows to grasp the mind-reflex,
detached from heav'n and earth,
in him will contemplation wax
and Bliss supreme find birth.

105. *Mālitavambha :*

Where life 's too hard no fitting dwelling seems
but neither where in comfort I may rest:
too much and not enough are not the proper means,
but only on the road a hindrance in the quest.

178. *Yasoja:*

In mighty wood, in forest wild,
though stung by gnats, and sore,
there will I dwell and fight with mind
as elephant at war.
Alone, man's life is like a god's;
as angel's with one friend;
with three, as with a family;
with four, a noisy band.

234. *Ekavihāriya:*

If one alone in jungle lives
how pleasant for the mind,
with none to stare in front of him,
and none to serve behind.

Dr. Rabindra Nath Tagore

AHIMSA THROUGH BUDDHIST EYES

By X

The Buddhist Texts interpret the term Ahimsa in a much broader sense than usually understood. Verily Ahimsa is a religio-philosophical expression. Buddha was the first amongst Indian Rishis (Sages) who laid down, that cultivation of Ahimsa as an essential prerequisite to admission to the Holy Order (Sangha).

When Mahatma Gandhi appeared in the field of Indian politics with Ahimsa as his weapon to win Swaraj for India, Ahimsa acquired a political complexion. Since then the political opponents of Gandhi and his party have not been slow to criticise the implications of Ahimsa and its application to politics. Opinions have been passed on Ahimsa by politicians, historians and religious reformers in the course of the last few years but the educated public does not seem to have been able to form a clear idea about its meaning.

Historians point out that Ahimsa is not a new creed or a path discovered by Gandhi. Ahimsa is the essence of Indian philosophy and religion and is a distinctive contribution of India to the world-culture. The pioneer of Ahimsa as a spiritual movement was Gautama Buddha. Since his time, historians point-out, Ahimsa has been the key-note of Indian culture, it has entered deep into the very system of Indian life, from which it cannot be disentangled. Politicians declare that Ahimsa is only a religious doctrine, which cannot be followed. Students of Comparative religion indicate that there is a gulf of difference between Gandhian Ahimsa and the Ahimsa preached and practised by early Buddhists, who viewed life from a completely different angle of vision. To them life was nothing more than a passing phenomenon. This life, they proclaimed, is only a prelude to the life eternal (Nibbāna). To them life has only the appearance of a reality but is in fact a delusion (Māyā). They took the vow of Ahimsa with a double-purpose:—to remove the sufferings of living beings during their sojourn on Earth and on the other hand to attain Nibbāna (the cessation of all sufferings). To Gandhi life is a reality—Ahimsa is to him not the means of escaping from the evils of life but it is the sole instrument to win Swaraj for India.

Buddhism and Ahimsa are not synonymous terms. Ahimsa, as we find in Buddhist Texts, is not the be all and end all of everything. It is only a rung in the long ladder, which leads to final emancipation (Nibbāna). Ahimsa in Buddhism has no separate existence. It is only a corollary to Dhamma, and on the

proper and correct understanding of Dhamma rests the appreciation of the Ahimsa in Buddhist Texts.

What is then Dhamma according to Buddhism? The Dhamma in Buddhism embodies and comprises the sublimest truths as promulgated by the Master. Dhamma has in the history of Buddhism its own history. When the Blessed One started his mission—the word Dhamma was there, though as yet little used. Orientalists experienced a considerable difficulty in trying to find out an adequate compendious translation of the word Dhamma and its compounds. Max-Muller translated it as "Law". Sogen writes—"It is a blank cheque which has to be filled, in accordance with the exigencies of the context. Dhamma means in Buddhistic Sanskrit—rule, law, faith, religion, world, phenomena, thing, state, etc., etc." Oldenburg while attempting to explain Dhamma comments "Dhamma and Sanskāra—one may give an approximate rendering of these by Order and Formation. Both designations are really synonymous, both include the idea that, not so much something ordered or something formed, as rather a self-ordering, which constitutes the subject matter of the world."

The Dhamma in Buddhism is a great force. It was never static. It is the Wheel of Law set in motion over two thousand-five-hundred years back at the Deer Park by the Enlightened One. It is a forward movement. It comprises the Law of the Dependent Origination (Paticca Samuppāda), which may justly be regarded as the substance of Buddhism.

As has been already stated Dhamma embraces all the moral forces in Buddhism. Ahimsa is only a component part of the Dasa Pāramitās or the Ten Essential Vows to be taken by a Bhikkhu or a Bodhisatva.

Let us examine Gandhi's viewpoint regarding Ahimsa. To Gandhi politics are not separable from life. Swaraj for India is but a campaign in his war against the western civilization. If this mighty war is to be won—Ahimsa (Non-violence) must be practised. Non-violence is to be observed in deed and in thought so that no injury may strike one's adversary in any form. Even enemy in a personal sense, is too foreign for him. The struggle is to be conducted in an impersonal manner with no ill-will against the enemy. Force is wrong and not to be used on any account. The human soul is invincible and its powers should be developed and exercised to the fullest extent. Hold fast to truth at all costs; Satya (Truth) must triumph in the end. In fact Gandhi describes the essence of his doctrine sometimes as non-violence, (Ahimsa) sometimes as love, sometimes as truth; these terms being in his opinion interchangeable.

Apparently there is a striking similarity between Gandhi's conception of Ahimsa and that of the Buddhists. On deeper analysis, however, Ahimsa as preached and practised by Buddha and the Early Buddhists stands on a far more elevated ground. The spirit of Buddhist

Ahimsa, is higher, nobler and more majestic than Gandhi's Ahimsa—be it love, non-violence or truth. In Buddhism it is the sublimest truth and forms the background of its philosophy. In Buddhism it is the final fruition of a mental impulse followed by supreme self-sacrifice for a greater cause. Ahimsa (in Buddhism) is one of the Supreme Vows to be followed by one who seeks freedom from rebirth. Such a person must essentially be a recluse. A Bhikkhu must be prepared to face all the hardships and privations of a life of renunciation and he is detached from the material world so far as personal interests are concerned. He must be endowed with Ten Paramitā Dhammas *viz.*, liberality (dāna), virtuous conduct (sila), renunciation (nekkhamma), wisdom (paññā), energy (viriya), forebearance (khanti), truthfulness (sacca), resolution (adhiṭṭhāna), love or friendliness (mettā) and equanimity (upekkha).

In forebearance (khanti paramitā Dhamma) lies the true spirit of Buddhist Ahimsa. Buddha himself has been referred to as "the Ocean of Forebearance". It should be noted that *Khanti* is planted on the ruins of anger (krodha), hatred (dvesa), repugnance (pratigha), malice (vyāpāda). It has been defined as freedom from excitement, and the Bhikkhu or the Bodhisatva who pursues Ahimsa must be able to endure and pardon injuries and insults.

"He cultivates this virtue in its full perfection. He forgives others for all kinds of injury, insult, contumely, abuse and censure. He forgives them everywhere, in secret and in public. He forgives them at all times, in the forenoon, at noon and in the afternoon, by day by night. He forgives them for what has been done in the past, for what is being done at present and for what will be done in the future. He forgives them with his body, as he never thinks of striking them with his hands or stick or a stone; he forgives them with his speech, as he never utters harsh words; and he forgives them with his mind, as he harbours no anger or evil thoughts against them. Even if his body is destroyed and cut up into a hundred pieces with swords and spears, he does not conceive an angry thought against his cruel persecutors. He forgives all without exception, his friends, his enemies, and those who are neither. He forgives even weak and socially inferior persons, who may insult or injure him. He forgives wicked and cruel persons, who may have inflicted terrible and unendurable pain and loss on him for a very long time. Being reviled, he reviles not again; being beaten, he beates not again, being annoyed, he annoys not again. He does not show anger towards one who is angry. He is like a dumb sheep in quarrels and squabbles. In a word, his forgiveness is unfailing, universal and absolute, even as Mother Earth suffers in silence all that may be done to her" (the Bodhisattva Doctrine—Har Dayal).

The early Buddhist Texts and Post-Canonical Literature are full of

most beautiful and stirring episodes, which illustrate the materialisation or the translation into action of this high and noble ideal of life. The early Buddhist missionaries were deeply imbued with the spirit of Buddhist Ahimsa. Thus they carried the message of the Blessed One to the four corners of Asia. The anecdote of Puñña may justly be regarded as one of the gems of the whole range of Buddhist Literature, in which one can grasp the true spirit of Buddhist Ahimsa.

The story of his Kshānti begins with his ordination as a monk. He resolved to go as a missionary, to a country, which was inhabited by wild barbarous tribes. He asked permission of Gautama Buddha, who tried to dissuade him from his risky enterprise. Buddha said: "The people of Sroṇaparānta are fierce, violent and cruel. They are given to abusing, reviling and annoying others. If they abuse, revile and annoy you with, evil, harsh and false words, what would you think?" Puñña replied: "In that case, I would think the people of Sroṇaparānta are really good and gentle folk, as they do not strike me with hands or with stones.

Buddha: "But if they strike you with their hands or with stones, what would you think?"

Puñña: "In that case, I would think that they are good and gentle folk, as they do not strike me with a cudgel or a weapon."

Buddha: "But if they strike you with a cudgel or a weapon, what would you think?"

Puñña: "In that case, I would think that they are good and gentle folk, as they do not take my life."

Buddha: "If they kill you, Puñña, what would you think?"

Puñña: "In that case, I would still think that they are good and gentle folk, as they release me from this rotten carcass of the body without much difficulty. I know that there are monks, who are ashamed of the body and distressed and disgusted with it . . . . So I shall thank those people for rendering me a service.

Buddha: "Puñña, you are endowed with the greatest gentleness and forebearance. You can live and stay in that country of Sroṇaparānta. Go and teach them how to be free, as you yourself are free." (Dhammapada Aṭṭakatha and Divyādāna).

Buddhism has been very often referred to as *Ahimsa Parama Dharma Thou shalt not kill*, is the First of the Five Precepts, to be practised by a lay devotee of Buddha. What does it mean? Is this non-killing the same as the Ahimsa of the Bodhisatva Ideal (Forebearance) Or is it a separate entity? Is this Ahimsa a bar to self-protection under all circumstances?

Thou shalt not kill. This is an injunction to not only refrain from killing but also from any act of injury to a living being so far it must be understood as it is possible for a lay Buddhist in his sphere of life. There is also a positive aspect—i.e., love. The situation under which it is preached by Buddha sufficiently indicates that this was essentially meant

for lay Buddhists. It is not identical with Forebearance in the Bodhisatva Ideal. It is only a step preliminary to the realisation of the Ahimsa of the Bodhisatva, i.e., the Ahimsa which only a Bodhisatva can practise.

Nowhere in Buddhist Texts does Buddha ask kings or householders to abstain from resorting to violence of any form whatsoever for the sake of self-defence. The absence of any such positive injunction must be interpreted to mean that Ahimsa as preached to lay people was different from the Ahimsa of the Bodhisatva Ideal and that it was to be practised under certain limitations. It is a wonder, that although a lay Buddhist Asoka attained such phenomenal success in the pursuit of the principle of non-violence as to embody it in his policy as a ruler. There are numerous passages in Buddhist Texts concerning the duties of kings including protecting one's kingdom against foreign invasion and safeguarding the interests of law-abiding citizens. There are several in the Pali Texts, in which Buddha exhorts the Duties of lay Buddhists:—to protect one's hard-earned wealth from thieves, enemies, from fire and water, from jealous kinsmen. Buddha never asks a householder that if ever he is attacked by ruffians to look on with folded arms, while his hard-earned wealth is being removed and the honour of his family destroyed. Buddhism does not teach anarchy, nor does it encourage any movement which leads to confusion in the state. The normal functions of a state were not intended to be brought to a standstill through the observance of Ahimsa, nor was too rigid or idealistic observance of Ahimsa allowed to stand in the way of the performance of the legitimate duties of a worldly man, such as those of self-defence of his property and the honour of his family. In short there was one ideal for the Bhikkhu and another for the lay Buddhist which was less uncompromising and within his power to achieve according to circumstances in which he was placed. Buddhism demands from a Bhikkhu or an entrant into the Bodhisatvahood complete self-sacrifice in every form in the truest spirit of Ahimsa, but not so from a lay Buddhist.

IS BUDDHISM A RELIGION OF PESSIMISM ?

By Bhikkhu Silabhadra

In certain quarters Buddhism is regarded as the religion of pessimism. This is because, of the Four Noble Truths a Buddhist must accept, Dukkha or Suffering is placed foremost. Birth is suffering ; Decay is suffering ; Death is suffering ; sorrow, Lamentation, Pain, Grief and Despair are suffering ; not to get what one desires is suffering. The ordinary man of the world shudders at and flies from this and frantically declares the Noble Doctrine pessimism. But you can not get away from the truth simply by refusing to see it. The question is whether in this world of ours there is any room for what is understood as optimism.

"Look at this puppet here,
well-rigged,
A heap of many sores, piled up,
Diseased and full of greediness,
Unstable and impermanent !

"Devoured by old age is this frame,
A prey of sickness, weak and frail;
To pieces breaks this putrid body,
All life must truly end in death."

—*Dhammapada.*

Again—

Did you never see in this world a man or a woman, eighty, ninety, or a hundred years old, frail, crooked as a gable-roof, bent down, supported on a staff, with tottering steps, infirm, youth long since fled, with broken teeth, grey and scanty hair, or bald-headed, wrinkled, with blotched limbs? And did the thought never come to you that you also are subject to decay, that you cannot escape it?

Did you never see in the world a man or woman who, being sick, afflicted and grievously ill and wallowing in his or her own filth, was lifted up by some people and put to bed by others? And did the thought never come to you that you also are subject to disease, that you can not escape it?

Did you never see in the world the corpse of a man or a woman, one or two or three days after death, swollen up, blue-black in colour and full of corruption? And did the thought never come to you that you also are subject to death, that you can not escape it?

—*Anguttara Nikāya.*

Gentle reader, do not run away because the above are quotations from the Scriptures. Consider them calmly, dispassionately, and ask within yourself if they contain the truth—though very unpleasant truth —of this life. You are a seeker after happiness and the question whether what you are pursuing has any real existence or is a mere mirage is of vital concern to you.

Happiness, as it is ordinarily understood by the worlding, is identified with satisfaction of desires. Desire, however, is infinite and its fulfilment is so limited that it is hardly worth striving for—"it is like the alms thrown to a beggar, that keeps him alive today in order that his misery may be prolonged tomorrow. . . . . so long as we are given up to the throng of desires with their constant hopes and fears . . . . . we can never have lasting happiness or peace." Fulfilment, moreover, never satisfies. The realised desire develops a new one, and so on endlessly.

Pain is the basic stimulus and reality of life, and pleasure is merely a negative cessation of pain. Life is therefore evil.

"All satisfaction, or what is commonly called happiness, is, in reality or essence, negative only . . . . we are not properly conscious of the blessings and advantages we actually possess, nor do we prize them, but think of them merely as a matter of course, for they gratify us only negatively, by restraining suffering. Only when we have lost them do we become sensible of their value; for the want, the privation, the sorrow, is the positive thing, communicating itself directly to us."

Life is evil, because life is war. Everywhere in nature we see nothing but strife, competition and conflict. Every species fights for the matter, space and time of the others, and the human race reveals in itself with most terrible distinctness this conflict with the result that we find 'homo homini lupus.'[1]

The total picture of life is too painful for contemplation. Let the confirmed optimist be conducted through the hospitals, infirmaries, and surgical operating rooms, through the prisons, over battle-fields and places of execution; let all the dark abodes of misery be opened to him, and his optimism would receive a rude shock.

You are unhappy married, and unmarried you are unhappy. You are unhappy alone and equally unhappy in society. The life of every individual, if surveyed as a whole, and stress laid on its most significant features, is really always a tragedy.

Human life is subject to constant dangers of all conceivable kinds:

"... Under the firm crust of the planet dwell powerful forces of nature, which, as soon as some accident affords them free play, must necessarily destroy the crust, with everything living upon it, as has already taken place at least three times upon our planet, and will probably take place oftener still. The earthquake of Lisbon, the earthquake of Haiti, the destruction of Pompeii, are only small playful hints of what is possible."

The earthquake of Lisbon claimed 30,000 victims. The disaster took place on All Saints' Day at a time when the churches were crowded with worshippers and death reaped

[1] Man is a wolf to man.

a rich harvest. On this catastrophe, voltaire wrote—

I am a puny part of the great whole,
Yes ; but all animals condemned to live,
All sentient things, born by the same stern law,
Suffer like me, and like me also die,
The vulture fastens on his timid prey,
And stabs with bloody beak the quivering limbs :
All's well, it seems, for it.
But in a while
An eagle tears the vulture into shreds ;
The man, prone in the dust of battle-fields,
Mingling his blood with dying fellow men,
Becomes in turn the food of ravenous birds,
Thus the whole world in every member groans,
All born for torment and for mutual death.
And o'er this ghastly chaos you would say
The ills of each make up the good of all !
What blessedness ! And us, with quaking voice,
Mortal and pitiful ye cry,
"All's well,"
The universe belies you, and your heart
Refutes a hundred times your mind's conceit.

* * * * * * *

This world, this theatre of pride and wrong,
Swarms with sick-fools who talk of happiness.

No wonder another great philosopher has declared, "the nature of life throughout presents itself to us as intended and calculated to awaken the conviction that nothing at all is worth our striving, our efforts and struggles ; that all good things are vanity, the world in all its ends bankrupt, and life a business which does not cover expenses."

Optimism therefore has no place in the present scheme of things, and to a rational mind the Noble Truth of Dukkha or Suffering will be patent. But why should it be called pessimism? By accepting the truth you do not become a pessimist. It is better than self-deception. Buddhism teaches that if there is Suffering, that Suffering arises out of causes. If you can remove the causes, suffering is destroyed once for all and you attain everlasting bliss. The Noble Doctrine shows you the path whereby the causes of suffering are removed. And this rests entirely on yourself. You can be your own saviour and need not depend on any other agency for your salvation. Could there be a better message of hope than this?

TRUTH ABOUT MILINDA

By T. Vimalananda, M.A.

The Questions of Milinda. This book by reason of its masterly presentation of the Buddha-Dharma, the lucidity of its style, the homely similes it contains and the deepest philosophy which it expounds and explains occupies a unique position in the Post-Canonical Buddhist literature. Its popularity increased in course of time with the spread of Buddhism to different countries of Southern Asia.

The King Milinda, the central figure around whose name the whole theme revolves, was known to many as a Saracen king; and there are some who do not accept the history of King Milinda at all. Both these views are without any historical basis as shown by recent excavations and by researches. On the contrary archaeological evidences and some of the Greek classical records corroborate the historical statement, embodied in the Great Buddhist work.

The Text records the following about Milinda, "As a disputant he was hard to equal, harder still to overcome, he was the acknowledged superior of all the founders of the various schools of thought. And as to wisdom so in strength of body, in swiftness and valour there was found none to equal Milinda in all India. He was rich, mighty in wealth and prosperity, and the number of his armed hosts knew no end".

He had his Capital at Sagala, which is described in the following words: "There is in the country of the *Yonakas*, a great centre of trade, a city that is called Sagala, situated in a delightful district, well watered and hilly, abounding in parks and gardens, and groves and lakes, and tanks, a paradise of rivers and mountains and woods, brave in its defence with many and various strong towers and ramparts, with superb gates and arch-ways for entrance, with a royal citadel in its midst, while walled and deeply moated; streets crowded with men of all sorts and condition, Brahmans and nobles, artificers and servants,—resound with cries of welcome to the teachers of every creed, and the city is the resort of the leading men of each of the different sects. Jewels are there in plenty, such as men's hearts desire, and guilds of traders in all sorts of finery displaying their goods in the bazars, that face all quarters of the sky. In wealth it rivals Uttarakuru, (The El Dorado of Indian tales and fables) and in glory it is as Alusanda, the city of gods".

Nagasena, the Buddhist teacher who prominently figures in the Dialogue is described as follows: "And he was learned, clever, wise sagacious and able; a skilful expounder, of subdued manners, but full of courage, well versed in traditions,

master of the Three Baskets (Three Pitakas) and erudite in Vedic lore. He knew by heart the Ninefold Divisions of the doctrine of Buddha to perfection, and was equally skilled in discussing both the spirit and letter of the word. Endowed with instantaneous and varied power of repartee, and wealth of language, and beauty of eloquence, he was difficult to equal, and still more difficult to excel, difficult to answer, to repel or to refute".

Apparently the words quoted would sound very conventional like those to be very frequently met with in similar Indian texts. *The author of the article intends to show that these are not mere empty words but those persons and places referred to in the Text of the Questions of Milinda have a truly historical basis.*

Milinda ruled over the country of the Yonakas with Sagala as the seat of sovereignty. Let us examine the earliest historical references to the word *Yonaka*. In the Bustun Inscription of Darius, the Persian Emperor, who flourished 522 B.C. to 496 B.C. while stating the countries he inherited from his father Cyrus, he refers to *Ionia* as one of his overseas possessions. Cyrus, the Persian Emperor, who had a profound knowledge of the art of government as well as of the means of gaining the love and esteem of his subjects irrespective of creeds and communities, came in contact with a singular people viz. the inhabitants of a group of little republics scattered over the southern part of the Balkan peninsula and along the west coast of Asia Minor, the inhabitants of these islands were collectively known to the Persians as *Ionians*. Classical Sanskrit writers slightly modified this term to *Yavana*. In Pali and Prakrit literatures the word is referred to as *Yona*. These *Ionians* or *Yavanas* or *Yonas* were in the service of the Persian Emperor. They were excellent craftsmen and were posted at different centres of the Empire extending from the Eastern Mediterranian to the banks of the Indus.

That there was an *Ionian* or Greek colony on the Indian border of the Persian Empire is attested by those historians who were contemporaries of Alexander. The Macedonian conqueror, having subjugated Baktria, resolved to cross the Hindukush and to annex the Indian provinces, which formed the richest satrapy of the Persian Emperor. Towards the close of spring in the year 327 B.C. he set out on his journey. *Nya* was a small hill-state bordering on India. While the Macedonian conqueror was making plans to conquer the state, the people craved clemency on the ground that *they were akin to Dionysus and the Greeks.* Alexander at once granted a holiday to his army. The Greek soldiers felt that although they were far away from home, they had at last found a people who professed their religion and who might be regarded as their kinsmen. *The Nyasoans were evidently a Greek colony settled on the fringe of the Persian Empire.*

Seleukos, the conqueror, succeeded to the Asiatic dominions of Alexander. He attempted to imitate the

victorious march of Alexander. The invading army penetrated as far as the Ganges Valley. But Chandragupta, Maurya inflicted a crushing defeat on him and Seleukos was obliged to retire after concluding a humiliating peace. Chandragupta's court was adorned by a *Yavana* ambassador—Megasthenes. He left a splendid account of India. He was succeeded by Deimachos, as ambassador.

Chandragupta's son Bindusara, who was known to the Greeks as *Amitraghata, slayer of foes,* maintained friendly relations between India and the Hellenistic powers, initiated by Chandragupta and Seleukos. An anecdote concerning the correspondence between Antiochos and Bindusara, although trivial in itself, may be cited. Bindusara requested his Greek friend Antiochos to send some figs and raisin wine, and added that he would like also to buy a professor. Antiochos replied that he had much pleasure in forwarding the figs and raisin wine, but regretted that he could not oblige his correspondent with the last-named article because it was not lawful for Greeks to sell a professor.

Asoka in about 258 B.C. refers to the *Yavanas* in his Rock Edict XIII as follows:—"Likewise, here in the king's dominions, among the *Yonas* and Kambojas, among Petinikas, among the Andharas and Palidas, everywhere are people following the religious injunctions of His Sacred Majesty." Thus Asoka speaks as the Imperial patron of Buddhism of the countries to which he sent the *Dharmamahāmātyas or the Censors of Piety.* Again he speaks, "There is again no country where do not exist these classes, *viz.*, Brahmans and Sramanas, except among the *Yonas.*"

The Yonas of the Asokan Edicts lived, it appears in a territory adjacent to the Kambojas. The Kambojas, we know were a people who lived along the side of the Kabul river, and so also the *Yavanas.* The Greek colony which Alexander discovered on the Indian border was evidently the *Yonas* referred to in the Edicts of Asoka. *Further more the Edict says that in the country of the Yonas there were no Brahmans and Sramanas.* Perhaps the bacchanalian atmosphere of the *Yavanas* did not present a healthy and congenial resort to the Brahmans and Sramanas.

That *the Yavanas* were skilful artisians and that they were employed by the Indian kings for various purposes is amply proven by the Girnār Inscription of Rudradāman (Circa 150 A.D.) in Kathiawar. Girnār was the western outpost of the Maurya Empire. The inscription records the restoration of lake Sūdarsana, which was originally constructed during the reign of Chandragupta. Asoka's Greek Governor Tushāspha perfected it. The text of the inscription contains the following information about the Yavanas "Vaisya Pushya Gupta, the provincial Governor of Maurya king Chandragupta, adorned with conduties for Asoka the Maurya, by the *Yavana king Tushāpha* while govern-

ing ; and by the conduit ordered to be made by him, constructed in a manner worthy of a king (and) seen in a breech, that extensive dam".

The Yavanas, as recorded in inscriptions and classical writings were thus of Greek origin. They were never Saracens, as the term Yavana denoted in later times. Nor was the king Milinda of Turkish origin. He was a Greek of the purest type. With the passage of time the word Yavana lost the original meaning. The Sanskrit authors used it to denote Mlecchas—Barbarians. The Saracens they regarded as barbarians and when the Muslims entered India, the term came to be associated with those people.

Pāṇini, the celebrated Sanskrit grammarian who flourished in the 5th century B.C. mentioned a kind of writing prevailing in the period as *Yavanānilipi*, Prof. Max-Muller interpreted the expression as *the writings of the Yavanas*. Panini was a native of Gandhara of which Taxila was a city of great importance.

Who was this king Milinda, who ruled over the country of the Yonakas with Sāgala as his capital? After Alexander there were several waves of Greek invasions to India, and no less than thirty seven Greek rulers ruled over north-western India. The names of these monarchs would have been lost to the political history of India, if not for numismatic evidences and for stray epigraphic records. Contemporary accounts and literary traditions are absolutely silent except in regard to three of these kings including Milinda.

Milinda, the king of *Yavanas* belongs to the third wave of invasions. He belongs to the House of Euthydemus. Euthydemus succeeded in rivalling and even in surpassing some of the exploits of Alexander. The affairs of the period must have been full of stirring achievements. Of all the Greek kings, who ruled over India, Milinda left by far the deepest mark on the tradition of India. He was firmly established in the land of the Five rivers—the Punjab and Sāgala was the seat of his administration. Numismatic and epigraphic evidences corroborated the Indian literary traditions that Milinda led his victorious army to the very gates of Pāṭaliputra, and thus fulfilled the unrealised dream of his illustrious predecessor—Alexander the Great. The Yuga Purāna, a chapter of the Gargi Saṁhita, records "the occupation of Pāṭaliputra by the Yavanas would not stay long in the middle-country, because of a terrible civil war, which would break out among the Yavanas." The Puranic literature which contains records of past events in the form of prophecies, speaks of "the viciously valiant Yavanas, who after reducing Sāketa (in Oudh) the Panchala, would reach Pushpapura" (i.e. Pāṭaliputra). It is stated in the Questions of Milinda. "Milinda, the king proceeded out of the city to pass review, the innumerable host of his mighty army in its five-fold array". This reviewing of his formidable force and its manoeuvring, after the consolida-

tion of his power in the Punjab, must be assumed to have been a preliminary step to attack the Maddhyadēsha. Pushyamitra, who usurped the Mauryan Throne, resolved to crown his military success by substantiating and proclaiming a formal claim to the rank of Lord Paramount of Northern India. He was a Brahmin and revived the old Vedic rite of the *horse-sacrifice*. "A horse of a particular colour was consecrated by the performance of certain ceremonies, and was then turned loose to wander for a year. The king, or his representative followed the horse with an army, and when the animal entered a foreign country, the ruler of that country was bound either to fight or to submit. If the liberator of the horse succeeded in obtaining or enforcing the submission of all the countries over which it passed, he returned in triumph with all the vanquished Rajas in his train ; but, if he failed, he was disgraced and his pretensions ridiculed. After his successful return, a great festival was held, at which the horse was sacrificed." Which, according to immemorial tradition could be performed by a paramount sovereign only. This ceremony involved as a preliminary a formal and successful challenge to all rival claimants to supreme power.

Milinda, the Yavana king presumably must have accepted the challenge of Pushyamitra ; for we know Vasumitra, who was in charge of the dedicated horse, encountered *a band of Yavanas ; who took up the challenge*. These Yavanas must have been a division of Milinda's army, which had undertaken the capture of Madhyamika in Rajputana. *The Yuga Purāna records the Yavana occupation of Kusumadjva, which was Kusumpura, the ancient name of Pāṭaliputra—modern Patna.*

The conversion of Milinda to the mild creed of Sākya Gautama must have taken place prior to the conquest of *the middle kingdom*. Under Asoka, Buddhism had become the official religion of the Empire, the religion had been spreading beyond the frontier of India. But in the 2nd century B.C. Buddhism was not quite the victorious faith, which it had been under the Imperial patronage of Asoka. Buddhism was already beginning to be influenced by the ideas and principles characteristic of the Mahāyana faith. It was a creed of war-like aristocracy. After the occupation of the Maurya Throne by Pushyamitra there was no monarch to safeguard the interests of Khastriyas and the Buddhists of the middle kingdom. Pushyamitra was a fanatic Brahmin. He destroyed the monasteries of Magadha, uprooted and burnt the sacred Bodhi Tree under which Buddha attained his enlightenment. Milinda emerged from the West as the champion of the Buddhists, and the Khastriyas. Milinda in his coin legends describe himself as a *Saviour*. The epithet *Saviour* must have been given to him by those, who were liberated by him from the Brahmanic domination. Milinda brought about a certain unity of India under his own suzerainty.

Milinda's empire extended from the banks of the river Ganges to

that of the Oxus valley in Central Asia and from the Himalayas to the river Narmada. This practically covered the major portion of Asoka's empire; and included three great cities in the past—Patāliputra, Taxila and Ujjain. Further the coins of Milinda show a greater variety of types and were distributed over a wider area than those of any other Greeko-Indian ruler. They were found in the Kabul valley, in the Punjab and in the United Provinces. There can be no doubt that Milinda was the ruler of many kingdoms and that he was a great conqueror.

The author of the Periplus of the Erythraen Sea, written about the middle of the 1st century A.D., mentions that the coins of Milinda were still in circulation in his time at the sea-port Barygaza modern Broach in Gujarat. The portrait of Milinda on these coins was very characteristic, —a long face and an intelligent expression. All these coins have a legend in Greek letters on one side and a corresponding legend in Prakrit dialect [illegible] the Kharōsṭhi script on the reverse. The Kharōsṭhi script was in vogue in North Western India from the 4th century B.C. to 4th century A.D. After this period the Kharōsṭhi script entirely disappeared from its use. The coins of Milinda bear on the adverse legend —*Bacilcos Dikaicu Menandrau—King Milinda—the pious*, and on the obverse—*Maharajasa Dharmikasa* ruler Menandrasa of Menander (i.e., Milinda), the pious." This unmistakably refers to him as an ideal king —*Dharmikō Dharma Rājā of Buddhist Canonical Literature*. Plutarch also describes Milinda—a just and righteous king" at whose death "two cities vied with one another for the possession of his ashes". If it is true that there was a record, of scramble for Menander's ashes, it must be inferred that he was cremated, which will go to show that he must have been converted to an Indian faith (Buddhism). The adoration of ashes and building of *Stupas* over the dead was a custom peculiar to Buddhism. The Buddhists raised monuments over the bodily remains of their saints. The Greeks never cremated their dead at that period. The cremation of the dead specially of ascetics and sages was a custom which prevailed in India from a very early period. It is also probable that Milinda subsequently took little interest in state affairs and virtually became a monk. This conclusion may be drawn from th efact that Agathocleia, the young queen of Milinda, issued coins in association with her son Strato.

This article will not be complete without a brief discussion of some of the places mentioned in the dialogue. The Text says:—*There is an island called Alasanda. It was there I was born.* This refers to the country of Milinda, which was situated, according to the Text, 200 Yojanas from Sāgala, or about 1400 miles from Sāgala. This distance is exaggerated. There might have been some misreading about the word *Dvīpa* or *Island*. It is, however, well to remember that the word *Dvīpa* originally meant nothing more than a land between two sheets of water.

Milinda was born at a village called *Kalasi* in Alasanda *Dvīpa. This Alasanda was Alexandria Opiane, founded by Alexander the Great at the foot of the Indian Caucasus, about 40 miles to the North of Kabul.* Kalasi, is most probably Kapisa, where spirituous liquor was distilled from the flowers of Madhavi creepers as mentioned by Pānini. The proper identification of this town is awaiting further excavations.

Sāgala, the capital of Milinda, the king of the Greeks has been identified with modern Sialkot in the Punjab. The Brahmanic literature referred to this town as Sākala. The classical Greek accounts of Dentices and Arrian make mention of Sāgala. The celebrated Chinese pilgrim Hian Tsang, who visited India in the 7th century A.D. found Sāgala, a city which once was "abounding in parks and gardens, and groves and tanks; the streets crowded with men of all sorts and conditions, Brahmins and nobles, artificers and servants"—a Sāgala with walls completely ruined, but their foundations still remaining. In the midst of the ruins there was still a small portion of the old city inhabited. Inside this city there was a monastery occupied by one hundred monks belonging to the Theravāda School of Buddhism.*

* The author of the article consulted the following works. The Cambridge History of India, The Early History of India by Smith, The Questions of Milinda by Max-Muller, The Ancient India by Mac-Crindle, Antiquities of India by Barnett, The Persian Inscriptions by S. Sen, The Ancient Geography of India by Sir Alexander Cunningham, The Greeks in India and Bactria by Tarn, The Invasions of India by Alexander the Great, The India of Megasthenes and Arrian by J. W. Mac-Crindle, etc., etc.

ANATTA—HOW IT MAY BE REALIZED

By Maung Ba, B.A., M.Sc.

It is of the utmost importance to realize Anatta, *i.e.*, the non-atta nature of the objects as we know them by our sense-consciousness, whether living or non-living. It is want of knowledge of this in self-experience that has misled persons to the mistaken notion of Atta or Soul. So long as this mistake is not righted by the attainment of Right Knowledge, Sammāditthi, a person can never free himself from Sorrow and Suffering and from the rounds of rebirths in Samsara, in which there is no certainty of his being born again in a good existence. All Buddhists are therefore bound to study this question of Anatta. We may first ask—What is Buddhism? Buddhism is the Teaching of Buddha regarding the Truth about Sorrow, Cause of Sorrow, Cessation of Sorrow and the Way leading to the Cessation of Sorrow. These are the Four Noble Truths. "Catu Sacca vini mutto Dhammo nâma natthi", so says Buddha—which means, "There is no Dhamma, which is free from (the teaching of) the Four Noble Truths". Buddha's aim in teaching the Dhamma and the purport of the Dhamma left in records known as the Tri-pitakas is, therefore, to relieve sentient beings from sorrow and suffering. The First Truth is the Realization of Sorrow. To human beings, pain and suffering of what they perceive to be their body and mind which they take to be their Self, constitutes Sorrow. It is, therefore, of the utmost importance to have the Right Knowledge, Sammāditthi, of the nature of this 'Self' which human beings have taken to be their Mind and Body, or if not, residing in their Mind and Body. Whatever Buddha taught, therefore, to human beings, is on the plane of the perceptible. What Buddha wants us to ponder over is the nature of objects of sense as perceived by us, *i.e.*, the objects of our perception, which alone constitutes our sorrow and suffering. Bearing in mind what Buddha said, that His Teachings were intended to relieve men from the pains of their sorrows and sufferings and for their Salvation from them, we should not forget His advice to us not to waste our time by studying and learning all about the nature and constitution of Matter and Mind, and every detail connected with the phenomena of Nature, that is, to deal with the intricacies of the different sciences. There is no necessity for such learning, our concern is only with the acquisition of sufficient data to know the nature of Mind and Matter, as perceived by us in our sense-consciousness and which thus effect us as

factors connected with our sorrow and suffering, as well as to know the Causes which bring them about.

Buddha showed us that what causes sorrow and suffering is our Desire and Craving for the objects of our liking, and loathing and hatred for those of our disliking. Desire and Craving, Greed and Hatred, for worldly goods and sensual pleasures, ingrained in us due to our Ignorance or Want of Right Knowledge, can never come to an end by mere acquisition of these objects and by the gratification of our senses. The more we acquire, the more we want and thus there can be no peace and happiness, unless we realize this and check our desire and craving. We shall thus realize that this Karma or Sensual World of ours is full of sorrow and suffering, and it is of the utmost importance for us to find out their true nature and the causes which bring them about. When we come to consider why we carve for and cling to the objects of our desire, we find that it is because of our delusions in believing what is anatta (non-anatta) to be atta, what is unreal to be real. Our delusions lead us to looking upon objects of our desire as real; in other words, our mistake lies in the wrong view of what is unreal to be real. The question arises as to wherein lies this mistaken notion. Is it because we look upon what is substantial to be real, or is it that what is perceptible to mankind is believed to be real? In considering this question, we must not lose sight of Buddha's intention in His Teaching of the Dhamma. Buddha's object was first to show that Sorrow is due to our liking and craving for the objects of our desire, secondly to show how we are to get rid of this liking and craving for them so as to escape from sorrow and suffering. The first step, therefore, is to try and realize that objects of our desire and craving are unreal, since our mistaken notion of their reality is the cause of our sorrow and suffering.

Let us first consider whether the proof of the unsubstantiality of matter, with a view to show its unreality, will give us the means to get rid of our desire and craving. In this attempt, we have been advised to ponder over the nature of matter and its composition, to analyse our body to its constituent elements and thus prove its unreality. No amount of contemplation or practice in meditation without Vipassanā Insight nor scientific experiments dealing with physical aspects of matter, however, will reveal to us *in self-experience* the exact and true nature of the ultimate component elements of our body. Besides it is doubtful that, even such a realization of the ultimate state of our body, will be of use to us to get rid of our desire and craving for it. There are those who, with their knowledge of Western Science have called its aid to solve this problem. The latest scientific theories of unsubstantiality of matter have been applied. However, the West, when it can get access to our con-

sciousness, through the channels of sight, sound, smell, taste and touch, and so concludes that matter is unsubstantial in its ultimate state, when, in the analysis of matter, with the aid of physical experiments and hypotheses, it arrives at the stage of protons and electrons, which Western Science concludes to be unsubstantial. But according to Buddhism, the substratum of matter consists of the Four Mahābhutas, which are beyond the conception of Western Science, and beyond the stage of protons and electrons, for although the Four Mahābhutas form the substratus, *i.e.*, the elemental substantiality of matter, their presence as such cannot be made known, for they are not accessible to ordinary consciousness through the usual channels of the five senses, nor can they be detected by the use of any scientific instruments. According to Buddhism, the whole of the Universe, when reduced to its elemental state, is found to consist of nothing but Mind and Matter. Since the protons and electrons are forms of physical energy, they are not constituents of Mind and can therefore be only certain states of matter, which will therefore still have the elemental substantiality of mater, namely, the Four Mahābhutas. We cannot therefore decide that by reducing matter to the stage of protons and electrons, Western Science has succeeded in proving the unsubstantiality of matter from the Buddhist standpoint.

Even in the eventuality of proving that matter is unsubstantial in the ultimate state, as claimed by Western Science; how is this to help us to get rid of our desire and craving for a material object for which we have a liking? For instance, a pound of pure gold is placed before me. Can I get rid of my craving for it even when I am convinced of its unsubstantiality from what I have learned of the ultimate state of gold to be protons and electrons? It is the gold in its present state that makes me crave for it and so how can my knowledge of its unsubstantiality in its ultimate state be of help to me to get rid of my craving for it in its present state? It may be said that the pound of gold in its present state is unsubstantial. But from the Buddhist point of view, the Four Mahābhutas, which form the substratum, *i.e.*, the elemental substantiality of gold, is the actual underlying physical matter of gold, and therefore the pound of gold, in its present state, *i.e.*, in the compounded state of the Four Mahābhutas, cannot be unsubstantial, *i.e.*, cannot be unreal, or merely an idea, merely the result of our imagination. When the Four Mahābhotas are compounded together, as in the lump of gold, there forms a piece of a substance, with its size, mass and weight, which are not merely ideas, but real attributes, which manifest themselves independently of our senses, by their action to inanimate objects like a Balance or Pair of Scales or by occupying such a space as to displace a volume of water equal to its own, and by the way in which the lump of gold, if dropped

on our toes, will crush them, and so it is not merely a myth, an idea. Thus it is the pound of gold in its present compounded state, that is what we desire and crave for, and the proof of its unsubstantiality in its ultimate state cannot help us to get rid of this desire and craving for it.

To realize anatta, *i.e.*, the unreality of the object of our desire, we are therefore to find ways to convince ourselves of its unreality in the sense that it is not as we see it, *i.e.*, it does not intrinsically possess all the attractive qualities and features which we perceive it to possess; we should realize that it is our delusion which makes us perceive all these qualities and features and to know that our delusion is due to the mistake we make in thinking that the piece of gold of the outside world, *i.e.*, the external material object as it exists in nature, is the piece of gold which appears in the field of view of our mind's eye and that what appears in this field of view is the identical piece of gold, the external material object. In other words, our mistake lies in not recognizing that the gold we are aware of is a mere concept and in not distinguishing what is subjective from what is objective. We have, however, no direct knowledge of the objective, for the objective itself does not gain direct access to our consciousness and what we are not conscious of, does not effect us in any way. There is therefore no necessity to ponder over and contemplate the nature of the material object itself, nor to analyse it to its ultimate state. We should only try and realize that whatever we know of the external object is through the channels of our senses, and that they convey to us only sense impressions or sense impressionistic pictures, forming the subjective phenomena in the field of view of our conscious mind. This knowledge is deceptive and unreliable, it is never free from prejudice and bias, having a leaning towards what greed and imagination instigate the mind to create and devise, which therefore conjures up a vision of the lump of gold with all its desirable features. It is this vision of the lump of gold, which is the only piece of gold which the observer is aware of and which he desires and craves for. But with the right attitude of mind gained from Right Knowledge (Sammaditthi), we realize that this, the only piece of gold we know of, is the gold of our perception, a vision conjured up in our mind, with all its desirable and attractive features which are merely of our own creation, inspired and instigated by the innate desire and craving ingrained in us, and therefore is not real, being merely a mental object, although a form phantasy, a mere figment of the brain, Anatta.

Taking another illustration; we are very fond of cakes. If we analyse a cake, we shall break it down to its ultimate state, its component elements, carbon, hydrogen, oxygen and nitrogen. Can

we make a man, who has a liking for a cake, give up his craving for it by proving to him, that the cake he likes so much, is nothing but carbon, hydrogen, oxygen and nitrogen? Of course, if he is given these elementary substances, each as it is, he will not like to eat any of them, but he will turn round and say that none of these is a cake, for the cake is these four elements in a compound state, and it is this compounded state or compound, called a cake, an entirely different thing, which he likes and for which he has a craving but not for its component elements, which are not at all like their compound. He is quite right. So what is the use of our saying that the body of a woman which we desire and crave for, is, when analysed, nothing but pathavi dhâtu (element of tangibility), tejo dhâtu (element of heat), âpo dhâtu, (element of cohesiveness), and vâyo dhâtu (element of motion). We have, it is true, no liking or craving for these ultimate states or component elements of the body of the woman, but it is the compound of these elements in its present condition forming the body of the woman, which we have a liking for, and how can we loose our liking and craving for this compound, this body, by merely proving that, when analysed and decomposed to its ultimate state, it will be found to be nothing but pathavi, tejo, âpo and vâyo dhâtus? It is the present condition, in the compounded state of these elements, forming the body of the woman, which we like and crave for. In order to lose our liking and craving for it, *i.e.*, to make us give up our desire for it, we must be able to realize that this body of a woman, in its present condition, as it is in itself, is not what we perceive it to be, *i.e.*, the woman in its reality, consisting of a mere compound matter of the Four Mahâbhuts is one thing, and the woman who forms the object of our desire is another, the former does not effect us in any way, as it has no direct access to our consciousness, but the latter, which is the only woman we know, consists of the body of the woman as perceived by our senses is what effects us but this woman of our perception is merely what exists in our mind, a mental object, a mere thought form. All the desirable qualities and features, noticed by us in this woman, are what our imagination has conjured up in our mind, instigated by our innate desire and craving and this woman, therefore, that we perceive, possessing such alluring and desirable qualities, is a mere fantasy, a figment of the brain, Anatta. By realizing all this, we may rid ourselves of our desire and craving for the woman. This Realization has been attained by the contemplation of the nature of the woman we perceive and of the way we may rid ourselves of our desire and craving for her, with the Right Attitude of Mind, (Sammâ sankappa) gained from Right Knowledge (Sammâditthi), the First Two Steps in the Eightfold Noble Pathâ leading to the attainment of Nibbâna.

Regarding the nature of the Aggregate of the Four Mahābhutas and Viññānaṁ Combination, which forms the Real of all sentient beings, it is only in an intuitive insight by Vipassana Wisdom that it can be realized. It is then found that neither these Khandas, i.e., the Aggregate of the Four Mahābhutas and Viññānaṁ Combination, nor each of their constituents is an Immortal Soul, of the nature of a permanent, independent, individualized Entity, everlasting and unchanging, not subject to Becoming and Ceasing, acting as the Ruler and Arbiter of a sentient being, the Director and Controller of his thoughts and actions, nor there resides or is contained in the Khandas or in each of their constituents such an Entity, nor such an Entity is found to possess or to be replete with the Khandas or each of their constituents.

It will be found by actual self-experience in self-realization that the Khandas undergo a ceaseless change of Becoming and Ceasing, and are not permanent or everlasting. Nevertheless from the standpoint of the Asankhata of Nibbana, this so called Real of a sentient being, consisting of these Khandas, is not real in the absolute sense, for it is subject to causal relations, whereas the Asankhata of Nibbana, which is the goal aimed at by all Buddhists, for their Emancipation from sorrow and suffering in the Peace and Calm of Nibbāna, is *Uncaused and Unchanged, Permanent and Absolute.*

A CHILD MARRIAGE EPISODE IN BUDDHA-DAYS

Vinayacarya Bhikkhu M. Prajana Shri.

There are many strange and interesting anecdotes relating to the peculiar circumstances which led to the renunciation of the earlier Brothers of the Holy Order, by whose presence the Sasana was glorified. Sariputta, the Great, who is well known as one of the two Chief Disciples of Lord Buddha and a pioneer of the Holy Order left a rich home and a pleasant family with several lovable brothers and sisters. At the time of his joining the Order and reaching the topmost rank of Chief Disciple, the Order had been fully established and was on its way to greatness.

As soon as they observed that Sariputta was benefited by this spiritual realization, his brothers and sisters followed him, one by one, the brothers joining the Bhikkhu Order and his sisters the one for the Bhikkhunis, for they realized, as he did, that the Doctrine teaches the cessation of birth, death, decay and universal misery. After arduous and strenu-

ous efforts they all, in due course, attained Perfection (Arahantship).

Thus Revata, who was the youngest son of the family and the hero of this narrative, was left alone in the household. Now the parents and relatives were greatly concerned. For if Revata too should enter the homeless state, there would be none to carry on the family lineage, and thus all the enormous wealth, which had come to the family by inheritance, would be left without a direct heir. With these anxieties at heart, the mother of Revata determined to set before him the temptations of worldly pleasures, in spite of the fact that Revata was yet in his boyhood. Therefore she selected a bride for him, one who she thought would suit his disposition and who, being of their own caste, would please all the members of the family, and the different family members agreed to this plan. All the relations were duly invited, and they went to the bride's house, by appointment, in order to have the marriage ceremony performed. All the usual matrimonial rites having been observed, the two young people were married.

At the close of the ceremonies, it was the custom of the relatives to bless the bride. So they came together and bestowed their blessings upon her, by saying, "May you live long and be happy; may you indeed enjoy as prolonged a life as does your grandmother who is blessed with a ripe old age." When the young but intelligent Revata heard this, he wondered in his mind what this stage referred to, was, and out of curiosity he inquired of the elders. Then he was taken to the bride's grandmother, who had passed a century. Her head was covered with hair as white as snow; her face appeared like the furrows in a newly ploughed field, so wrinkled was it; and the jaws were projecting and showed the absence of teeth in them; the dim eyes had sunk into their sockets, as if to display their shyness in betraying that they still belonged to faculty of sight; the poor thing was so deaf, that no sound less than a thunder-bolt could reach her ear. Her limbs were shaking and her body was dried up like a withered autumn leaf; her form was so bent that it nearly touched the ground,—and such was the state of bliss of which the people had spoken.

Seeing this state of old age and its resultant decay in the grand-dame, he inquired from the elders whether his pretty bride too would be subjected to such conditions, and he was told that if she too survived so long, she naturally would. At this, Revata was so much moved and upset in mind, that he began to contemplate, that if such a fresh and lovely one as his bride too were doomed to this fate, surely this world could not be really a happy place, and that undoubtedly his elder brothers and sisters must have foreseen all this hence their renunciation. After pondering over these questions seriously, he resolved to follow his brothers and sisters on

that very day and find solace in Salvation as they were finding it.

It was with such a heavy heart that Revata, accompanied by his bride, was borne away in a palanquin in grand procession to his house. As they were proceeding on their journey, Revata devised a plan to make his escape from the party unobserved. First he stayed behind, on a small pretence, and returned to the party. Then he repeated the same process several times, until at last he managed to evade the watchful eyes of the elders, by allowing them to go some distance ahead. He then entered a thicket and took to flight and reached a monastery, where some Buddhist Monks lived. Approaching the Holy Ones, he bowed down to them in great reverence and begged of them to ordain him at once.

Earlier in the day the sacred One, Sariputta, had foreseen this incident, by means of his divine eye, and left orders to ordain a child who would come to the monastery, introducing himself as his brother. He dared to take such steps, as there was no other guardian for this child, since the parents were of the Brahmin creed. When the Holy Ones beheld the child in princely garb they inquired as to who he was. Then little Revata said that he was a brother of Upatissa's but they seemed not to know who Upatissa was. Then Revata introduced himself as the brother of him who was famous amongst the Holy Ones by the name of Sariputta. After satisfying themselves as to the identity of this strange child, they removed all his princely garments and put them aside. They shaved his head and gave the precepts and made him a Novice. But fearing that his relations might find him and drive him from his privacy, thereby disturbing his peace and tranquillity, he went away to a distant forest for meditation. There, after strenuous efforts, he developed his insight and won Perfection within a short time and even was commended later by the Master for his ability to live the forest life of the Recluse.

OUR JUMBLE SALE

By Frank R. Mellor.

It was the Day of Days, the day of the Chruch Jumble Sale, which was held, as usual, in the Squash Racquet Court, standing in the grounds belonging to our esteemed fellow villager, Colonel Blimp-Bawley, A.B.C., D.E.F., G.W.R.

Half-an-hour before the time of opening, ninety per cent of those female inhabitants of Burlestock who were fit and well, were assembled before the rather rickety doors of the squash racquet court. The remaining ten per cent were preparing to serve behind the counters inside.

Grandma Plimsbury, with that energy which never flagged when anything was to be gained by it, had jammed her bath chair right in front of the folding doors so that no one could enter except over her body, whilst her gran'darter, a buxom country wench of thirty, stood at the handles, her feet firmly planted on the ground and her muscles braced for the final push.

Upon the stroke of twelve by the village clock, which was ten minutes fast, to the sound of an unseen and unheard flourish of trumpets, the doors of the squash racquet court were thrown open with a squeak. On the platform supported, or rather let us say accompanied by the dear vicar, Mrs. Colonel Blimp-Bawley, fully rigged out in her uniform as Commandant of the Brownies, stood smartly to "Attention", her head erect, her very pronounced chest thrown out, her stomach drawn in as far as it would go, and her thumbs in line with the seams of her, ahem, skirt.

"Women of Burlestock", she commenced in a voice which strove to be hoarse and mainly. . . . . And that was as far as she got, though her speech was fully reported in the following month's Parish Magazine, together with appropriate laughter and applause.

But the "Women of Burlestock" had no time for words ; this was a time for action. Aided by the rush of excited females behind and the stalwart arms of her gran'darter, Gran'ma Plimsbury's bath chair drove forward like a tank and secured a position firmly fixed in the angle formed by two counters, (kindly lent by Mr. Pinewood, the undertaker), where she had the advantage of being able to take what she wanted from both whilst her bath chair and her gran'darter's broad form kept others from approaching either. The remainder of the "Women of Burlestock", charged like Prince Rupert's cavalry, each for herself and devil take the hindmost.

Just at this moment, "Bang-bang-bang", went the anti-aircraft guns at Stagcombe. There had been loose talk at the bar of the "Spotted Duck" and Herr Hitler, having heard of the Jumble Sale, had sent

his aeroplanes to make it more of a jumble.

"Ladies! Ladies!!", cried the dear Vicar. "There is an air-raid shelter in the gardens". "Air-raid-shelter!!! Did the lads who sailed with Drake and Morgan take shelter from the Spanish guns when their fingers were on the spoil. By my Cortes! No! And shall their descendents blanch before German bombs when a second-hand frock is to be had for nine pence? Not Likely!!!.

"Ladies! Ladies!!", again called the dear vicar, "I have found a dear little baby in a perambulator, outside". But this was no time for babies. Mrs. Tregantle and Mrs. Billicombe had seized the same frock and neither would let go. In the good old days it would have been, "Long knives out and a clear space", and even in these degenerate days the tongues dealt lightning play of thrust and reposit, so the dear vicar was left to nurse his foundling.

What would have happened it is very hard to say, but at this juncture up strode Polly Scruesdon, the fisherman's daughter, whose granfa' led the Burlestock men when they beat the Preventive Officers in Bovicbrook and landed their kegs openly, singing bawdy songs the while. "I want that," she said, and shoving the contestants apart with a mighty heave, she took the coveted frock from their hands, whilst none dare say her nay.

Old Grandma' Pilm who had loaded her bath chair with all the goods she could snatch, now became blind, deaf, and stupid when asked to pay for them. In every way she could think of the harassed saleswoman tried to explain to the old lady that she had to pay seven shillings and seven pence half penny. She shouted in her ear. She made signs. She tried, in vain, to get the goods back again, but still Grandma' Plimbury remained blind, deaf and stupid and stuck to what she had got like an octopus to a star fish. At last the despairing saleswoman appealed to the dear vicar. "Oh, let the old, er, lady keep the goods", he replied in a weary voice, and Grandma' Plimbury departed rejoicing. It was the third time that trick had worked.

And now the stalls were as empty as Mother Hubbard's cupboard; the sirens had sounded the "All Clear", and the dear vicar, still nursing the baby which slept peacefully in his arms, mounted the platform to declare the sale over.

"Ladies of Burlestock. . . ." he commenced but got no further, for a female voice screamed loudly, "My baby! My baby!! Where is my darling baby?" Then a female form rushed on to the platform and seized the child. "Oh, My Darling! Did the horrid man take it away from its Mummy???, etc., etc.

And the philosopher who hoped that the world would save itself by the extirpation of craving, slowly and sadly closed the folding doors, sighing the while.

CORRESPONDENCE

Hillside Estate Road,
Darjeeling.

To

THE EDITOR,
Maha Bodhi Journal.

Dear Mr. Editor,

In the April Number of your esteemed Journal, you have printed an article "How Rebirth Takes Place" by the Latvian Buddhist High Priest, and his disciple.

What impressed me in this article of patchy information (which I presume is the combined efforts of the reverend gentlemen) is the loose thinking on a subject which needs the most careful analysis.

The outstanding paragraph which calls for some sort of explanation, is the reference to the possibility of human beings reincarnating through a section of the Zoological Gardens—

> "Conformably to their karma or actions, men very often reincarnate as animals, bulls, cows, dogs, cats, tigers, snakes and so on and so forth" (I suppose this '*so on and so forth*' includes deep sea fish and all the birds of the air). "Not seldom whatever a man thinketh on at the time of death, that form does he take in his next incarnation."

So the prosperous farmer who has been tending to his valuable stock of cattle all his life, will (if he sets his mind on his prize bull at the moment of his death) be reborn again as a bull on his own farm.

Yes and that Snake-Catcher who visits Sarnath every year to clear the place of snakes (and may be to deposit some as well) is certain to be born as a snake especially if he dies from snake bite.

True, the authors base the above particular statement on the right indication, "Conformably to their Karma or actions", but unhappily we are left absolutely in the dark as to what this does fundamentally mean.

As far as my understanding goes the whole question depends on the *will* of the individual and his *desire* to be reborn as an animal. Whereas the author use the misleading arguments of Shāntaraksita as a background for some of their reincarnation theories, I should like to draw the attention of readers to the rational explanation given by the Buddha Himself.

A good example on this aspect of the question will be found in the "Kukkura-Vaṭika-Sutta" ("Of Emulating Dogs") of the Majjhima Nikaya. Here we read, how the Buddha was confronted by "Puṇṇa Koliyaputta who was a Bovine, and Seniya, a naked ascetic who was a Canine." For reasons best known to themselves Puṇṇa had adopted the habits of a bull, browsing on grass and wearing horns and a tail ; while

Seniya had adopted the habits of a dog.

They both wanted to know from Buddha what future state and what destiny awaited them.

Buddha's answer was emphatic,"

> "If, a man fully and completely develops the dog's habits, the dog's principles of conduct, the dog's mind and the dog's behaviour, then at the body's dissolution after death he will pass to be with dogs thereafter. But, if he holds the view that by such principles or practices or austerities or higher life he will become a greater or a lesser god, then he holds a false view ; and I say that the man of false views has before him one of two future states,—namely purgatory or rebirth as an animal. If he is lucky, he becomes a dog ; if he is unlucky, he goes to purgatory . . . ."

Fortunately Puppa and Seniya had enough human qualities of mind left to realize the folly of their ways, and after Buddha had enlightened them with a talk on certain laws of Kamma (please read the Sutta) they asked to be accepted as his disciples.

In other words, to use Western medical terms, no human being can possibly be reborn as an animal or a reptile, unless his objective mind and spinal nervous system, and his subjective mind and sympathetic nervous system, are absolutely dominated and coloured by the Will and Desire for such a rebirth. Whether a madman whose madness takes on the habits of an animal is qualified for a rebirth as an animal, I do not know. But from a rational view of the subject, unless a person's "Karma and actions" are very very very exceptional, there is little possibility of rebirth as an animal and to write such a sentences as "men very often reincarnate as animals" is, to say the least, grossly misleading.

Truly yours,

SISTER VAJIRA.

NOTES VND NEWS

"India's Epochs in World Culture"

Prof. Benoy Kumar Sarkar, in two articles under the title "India's Epochs in World Culture" published in the Prabudda Bharata (July and August 1941) discusses the question of Ahimsa and attempts to give a new interpretation of Indian History also of Ahimsa. He writes—

> "If the Indian Rishis of ancient India understood anything, they understood killing, burning and destroying. They were the last persons to cultivate Ahimsa".

The true significance of the word Rishi is well-known to all Indians. One of the epithets of Buddha is the Rishi of Rishis. Does Prof. Sarkar include the Indian Sages, who composed the Upanishads in the above characterisation?

> "We are told that Asoka was a paternal ruler. In one of his edicts he calls the people his children. Paternalism is good as a virtue and is to be respected as such. Now, about his conquest of Orissa. Tremendous bloodshed we are told was the price of this conquest we are told also that Asoka shed bitter tears over this calamity. . . . . But did Asoka make Orissa free? Did he grant Orissa any 'Dominion Status' or some sort of Swaraj and self-rule? No, Instead of doing anything like this he swallowed Orissa and annexed it to the Maurya Empire".

The learned Professor's criticism is that Asoka did not grant Dominion Status to Orissa, although he shed bitter tears over the Kalinga war. We do not know how many years elapsed between the conquest of Kalinga (Orissa) and the engraving of the Rock Edicts in which Asoka refers to this war. Can the learned Professor say definitely that Asoka did not grant 'Dominion Status' to Kalinga? (It is most unscholarly to use such an expression for the age of Asoka) Conquest in the days of Asoka hardly meant any interference in the natural 'home-rule' of the people, it meant only a transference of political power from one king to another. If in the course of the Kalinga war, the king, who had been on the throne of that territory was killed, Asoka possibly could not bring back to life in order to offer him the throne again to prove his sincerity as shown by his shedding of tears over the great war. To prove that he was sincere in his spirit of Ahimsa, he did his best to minimise the sufferings of the people. Furthermore, in the Bairat Edict, Asoka speaks of himself only as *The king of Magadha*, not as the paramount sovereign of India.

> "Do not kill animals, and I am happy that in my regime

> during the last so many years, as a result of my propaganda—people have been observing Ahimsa. But in the Edicts he says likewise as follows 'If you, my children, do not follow my advice I have a sanction. And what is that sanction? Capital punishment. That is, men were to be killed by Asoka if they were to kill an animal. This is the interpretation of Ahimsa in Indian history by the very champion and Avatar of Ahimsa".

In the whole range of Asokan literature or Edicts, we do not come across a single statement from which Prof. Sarkar, could have indirectly inferred that the Mauryan Emperor threatened delinquents with capital punishment. Has the learned Professor discovered a new Edict, which is still unknown to us. We fear it is a mere guess on his part to say that Asoka ever relied on a sanction of the type referred to by the scholar. No Edict of Asoka contains the slightest indication of capital punishment for the offence of killing animals.

According to Prof. Sarkar, Ahimsa has got a modern meaning—pacifism in intergroup or international relations. In this modern sense, he argues, the term was unknown to Indian political tradition, Indian philosophy, and Indian metaphysical literature. He writes—

> "Neither Mahavira nor Buddha nor Asoka understood Ahimsa in the sense of international pacifism or socialist non-violence which you may be preaching to-day. . . . . I should be very happy as an Indian to claim for my fatherland.

We admit that the type of internationalism, with which Prof. Sarkar has identified himself was unknown to Mahavira, Buddha and Asoka. We also admit such "isms" as Imperialism, Facism, Socialism etc., were unknown to Indian Rishis. They approached the question of Peace and that of interrelations between diverse groups in a manner which was peculiar to them. They never believed in patch-work—the armed peace. They knew the source from which antagonistic groups arose. Insatiable greed they declared was the root-cause of all evils. What is true of individuals is also true of groups of individuals. The cleavage between man and man, between one religious group and another, between people and people they found to be due to the exclusiveness of spirit and complete lack of mutual understanding blinded by greed, jealousy and enmity. It is enjoined that a Buddhist must never engage in the manufacture of arms and weapons for any destructive purpose. Is it not Buddha who for the first time in the world's history enunciated the principle of disarmament as the basis of permanent world peace? Is it not Asoka the first monarch in history who put into practice the theory of non-violence so that worldpeace might be established? All his Edicts speak that they are not meant for one generation—but for all generations

to come. Buddha showed the path. Asoka proved to the world that it was not impracticable to abstain from aggressive warfare by following a policy of non-violence.

Buddhism is not a religion of fear and reverence such as are to be found in primitive man; and it is neither a revealed religion. It is a religion of verity (Sanātan Dhamma). So it does not require credentials from the learned Professor for its future existence.

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Dr. Rabindra Nath Tagore.

Dr. Rabindra Nath Tagore passed away on the 7th August at the ripe old age of eighty-one. He was the last exponent of Indian Culture. He was an ardent admirer of Buddha. Elsewhere we are publishing some of his poems, messages and some fragments of his writings on Buddha. All these go to prove his enthusiasm for the revival of Buddhist Culture. On the 17th August, 1941, a meeting was held at the Maha Bodhi Society to condole his death. The meeting was largely attended and presided over by the Hon'ble Justice Mr. C. C. Biswas. The following resolution was unanimously adopted by all standing.

> "The Maha Bodhi Society of India records its sense of profound sorrow and loss to the cause of world peace, at the sad demise of Dr. Rabindra Nath Tagore. He was a life-long champion of the principle of *Maitri*, the noblest legacy of Lord Buddha and although he is no more with us physically, yet we hope and pray that he will continue to inspire spiritually generations of men and women to walk in the path of Ahimsa for the permanent well-being of mankind."

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Dr. Surendra Nath Das Gupta.

The Maha Bodhi Society of India offer their heartiest congratulations to Dr. S. N. Das Gupta on his appointment as George the V Professor of Indian Philosophy of the Calcutta University, the highest honour that University can offer to a philosopher. We know that he has not only lectured on philosophy and written books on philosophy with his usual brilliance but also striven to live a life of a philosopher in accordance with the Indian tradition. It may be recalled in this connection that Dr. Surendra Nath Das Gupta, presided on the Buddhist Convention at Sarnath in the year 1931, and Dr. Das Gupta then boldly exposed Sankaracharya's plagiarism.* He is worthy successor to his illustrious predecessor Sir S. Radhakrishnan.

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Distinguished Visitors.

During the course of month, the Society had the pleasure of welcoming two distinguished visitors *viz.*,

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*His speech, "The Message of Buddhism" to be had from the Maha Bodhi Society. Price -/2/-.

Rai Bahadur K. N. Dikshit, the Director General of Archaeology India and Mr. K. M. Munshi, Ex-Minister, Congress Government, Bombay. Both these gentlemen showed a lively interest in Buddhist culture and in the work of the Maha Bodhi Society. We were happy to entertain them at the Society's premises. Rai Bahadur Dikshit is an old friend of the Society.

* * * *

Sister Vajira.

There are among the workers in the Buddhist field, many earnest and devoted friends and followers of the cause, both Asiatics and Europeans. Prominent among the latter is sister Vajira, an accomplished English lady, who has taken the yellow robe and is thus a Buddhist nun. Sister Vajira greatly helps in the work of the spreading of the Dharma, by her extensive writings and frequent lectures, and her services to the cause are certainly highly appreciable. We have before us her "An Introduction to some of Gautama Buddha's Eminent Disciples", an address given to the Y. M. B. A., Darjeeling and which is a reprint from "The Journal of the United Provinces Historical Society" In it the learned lecturess gives a brief and lucid account of the different disciples, who were with the Lord of Wisdom during his stay on earth.

A. C. A.

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Sutta Nipāta

The Maha Bodhi Society have brought an excellent Bengali translation of the Sutta Nipāta—a collection of Discourses from the original Pāli by Bhikkhu Silabhadra. The Sutta Nipāta gives a trustworthy picture of Buddhist Thought in its stage of germination. Like the Dhammapada, its sister book in the Pāli Canon, the Sutta Nipāta deals mainly with the ethical aspect of Buddhism. The book will be very useful to those students, who appear for the Title Examination in Pāli, conducted by the Government of Bengal. Bhikkhu Silabhadra has spared no pains in giving the literal translation of this monumental Pāli work, which required a thorough understanding of the Dhamma.

Not less important in this connection is the work of Dr. Dasarathy Dutta to whom our thanks are due for generously bearing all the expenses of bringing out this beautiful Pāli work. Dr. Dutta is a retired Medical Officer and a keen and enthusiastic student of Buddhism.

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To Our Readers.

As the Permits for the sending *the Maha Bodhi* to neutral countries having been withdrawn, we are obliged to refrain from sending the Journal to many of our readers and well-wishers. If after the war they wish to receive back standing numbers, we shall be happy to supply the same, but we must be informed in time.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
■ MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2485 OCTOBER, C. E. 1941 [No. 10

THE GREAT GURU TSONGKHAPA OF TIBET (1357—1419 C. E.)

BY LATVIAN BUDDHIST HIGH PRIEST

Every living being carries in himself the Fundamental Element of Buddhahood, and can therefore become a Buddha. The day when men will awake from error, they will be enlightened by the manifestation of the Cosmic Truth, which is easy to see. If so many do not see it, it is because of their frivolity, their agitation and their cares which veil the Truth as the clouds veil the Sun. The ensemble of cosmic being, of reality, of the Buddheity in itself, is the Dharmakāya. In each being, the degree of enlightenment acquired by merit is his Sambhogakāya. And his own enlightening power is his Nirmāṇakāya. The common universal essence is ordinarily designated by the term Tathatā or Suchness, and the multiple beings are like the ripples of its surface.

The Essence of Buddhahood is one with the universal being. In the particular beings, it shines diversely, according to the degree in which they have conquered error. As to its enlightening power, it manifests itself only in the enlightened, or in those who approach enlightenment, i.e., the Buddhas, the Bodhisattvas and the Gurus. One of such men who had conqueted error and the defiling forces was the great Guru Tsongkhapa, the

most prominent Buddhist Master of Tibet (1357-1419 C.E.). He passed from obscuration to intelligence and arrived at maturity. He regarded himself as identical with all other sentient beings, just as the waves on the surface of the sea are the water of the sea momentarily upraised, coming out of the sea and returning into it, and do not differ from it, even for the time during which they are raised out of it.

The great Master Je-Rimpoche Tsongkhapa or Lobsang Dagpa, spiritual descendant of Guru Atisha or Dipankarasrijñāna, was born in the Tibetan province of Amdo, at Kumbum, to-day within the border of China, in C.E. 1357. Tsongkhapa is a territorial title, meaning "Native of the Onion Country," the district of his birth. The Mongolian name of Kumbum, where Guru Tsongkhapa was born, is Tha-erh-ssu, meaning "the Great Tent."

It will be remembered here that the new or fourteenth Dalai Lama, the spiritual Ruler of Tibet, was born also in Amdo Ari, near Kumbum or Tha-erh-ssu. His name as a boy was Lhamo Dhondup. He was discovered as the true incarnation of the thirteenth Dalai Lama by Lama Kyitsang Trulku, who came to Kumbum to search for the new Dalai Lama in accordance with the vision of the Tibetan Regent in the Cho-Kyor Gye. It is said that at the birth of the Dalai Lama there was a rainbow over the house, which is regarded as an auspicious sign.

The Guru Tsongkhapa studied at Zhar-Chun, in Amdo, and thereafter at the Saskya Monastery Dirung, and at Lhassa. Already as a child, Tsongkhapa was endowed with a prodigious memory. He learned the Buddhist Texts with great zeal and moreover studied the secular sciences, mathematics and astronomy. When he was adolescent, Tsongkhapa took such a liking to the Buddhist priests' method of living that no seduction could make him return to the secular life.

Tsongkhapa received the traditions of the Kahdampa School of Tibetan Buddhism from the Lama Chnikyab Zangpo, the seventy-eighth Abbot in succession from Domton. The Guru Tsongkhapa was also disciple of Rendapa Zhonnu lodoi (1349-1412 C.E.), author of an independent work on the general tendency of the great logician Dignaga's system.

Tsongkhapa had independent views and successful new formulations on important topics. When quite a young Buddhist priest, he already aimed at the development, improvement and perfection of the Buddhist religious organization in Tibet.

The Guru Tsongkhapa, sometimes called Lobsan Dagpa or Rogdo-Lama, reorganized Master Atisha's reformed School, and altered its name to "The Virtuous Order", or Gelugpa. Being a great organizer, he collected the scattered priests of the Kahdampa School from their lonely retreats, and housed them in newly-organized monasteries under the rigid discipline of the Mahāyānistic Prātimoksha. The followers of Tsong-

khapa quickly obtained the title of "Dulwa Lamas" or Vinaya keepers.

The Guru Tsongkhapa introduced into Tibet the bi-monthly chapter of the Buddhist monks, the mainspring of Buddhist monachism. It will be recollected that when Our Lord Buddha Gautama was living at Rajagriha, the Brahmans and members of some Hindu sects met every month on the last day of the waxing moon and on the last day of the waning moon. These meetings had the result, that all became acquainted with and loved one another. They recited texts in common, dined in groups and were given offerings by their followers. One day, at the sight of all all this activity, the idea came to Bimbisara, king of Magadha, that the disciples of Our Lord Sakyamuni had not that institution, and that it would be advantageous to introduce it into the new Order. The king Bimbisara accordingly left his palace, went to see Our Lord Buddha Gautama, greeted him with veneration, sat on one side, and said to him:— "In this city of Rajagriha, the Brahmans and others have certain monthly meetings on certain days of each lunation. You ought also to introduce this custom into your Order. I will come to your meetings, with my ministers." Lord Buddha did not reply (a sign that he accepted). Seeing that his request had been granted, the king Bimbisara rose, saluted and retired, with the usual ritual. . . Then Lord Buddha instituted the bi-monthly convocations of monks and made them read the formulary. Thus the new monks were to be better instructed. Nobody was any longer able to say that he did not know the rules. The elder who was to preside, was to begin by announcing the object of the meeting; then he was to declare that the guilty ones should denounce themselves, in order that they might be corrected; then he was to read the different series of cases. Some pious monks having requested of Lord Sakyamuni that some chants should be added to the reading of the formulary, the Buddha permitted it. From that time the wandering Buddhist priests in India had to count the days of the lunation, in order not to miss the day of the great chapter with the reading of the formulary.

The Guru Tsongkhapa made his Tibetan followers carry a begging bowl, *anardha-chuna* (a crescentic cope), prayer-carpet, and wear patched robes of a yellow colour, after the fashion of the Indian Buddhist priests. Moreover he instituted a highly ritualistic service.

Tsongkhapa invented the hat named "Pandit's long-tailed cap" or pan-ssa-sne-rin. This hat was of a yellow colour like Tsongkhapa's dress whereas Guru Padmasambhava and Guru Atisha wore red caps. Thus the new Buddhist School of Master Tsongkhapa came to be popularly called the Sha-ser or "Yellow-cap" School. Tibetan paintings usually represent Tsongkhapa wearing a yellow cap and holding the attributes of the Bodhisattva Manjushri, namely, a book and mounted on an elephant.

The great Guru Tsongkhapa was an ardent proselytizer. He composed most of the extant sacerdotal manuals of Gelugpa School of Tibetan Buddhism and wrote many valuable Buddhist treatises.

In 1409 C.E. Tsongkhapa founded the Galdan Monastery, one and the first of the four great and famous Gelugpa monasteries, the others being Depung or Braipun, Sera Thegchenling and Tashilhunpo. The full name of the Galdan Monastery is Galdun Nambar Gyaweling, or "the Continent of Completely Victorious Happiness". This monastery is situated about twenty-five miles E.N.E. of Lhasa, the Tibetan capital, enthroned on the Ang-khor Hill. Soon after the establishment of this fine monastery Guru Tsongkhapa's followers went by the name of "Followers of the Virtuous Order", in Tibetan Gelugpa. The purer morality practised by Gelugpa priests gained them general respect.

Prior to Guru Tsongkhapa, Buddhism in Tibet was of the so-called exclusive Tantrik structure and some priests were of a somewhat libertine spirit and of dissolute morals. Tsongkhapa fought against this easy way of life and against laxism. He profoundly respected the austere Vinaya of the ancient Indian Buddhism and set Tibetan Buddhist priests to keep 253 monastic rules of the Arya-Mula-Sarvastivada School, including strict celibacy. As to the begging-bowl, however, this soon dropped out of use, as daily begging was not adaptable to the sparse population of Tibet.

The entire history of Buddhism in Tibet is now being divided into two periods, the old one, up to the time of the great Guru Tsongkhapa, and the new one, after Tsongkhapa. The Tsongkhapa's School quickly eclipsed all the other Buddhist Schools in Tibet and in five generations obtained the priest kingship of Tibet, which it retains to this day. The success of the Gelugpa School was almost entirely due to the good discipline, and Tsongkhapa was a strict teacher. He even enforced the observance of the Buddhist retreat or Varshā (the rainy season of India), but to-day in Tibet it has fallen much into abeyance.

The Guru Tsongkhapa, called in Sanskrit Arya-Maharatnasumatikirti, had three celebrated pupils, Gyal-tshab (Rgyal-tashab, C.E. 1364-1462), Khai-dub (Mkhas-grub, 1385-1438) and Gendundub (Dgehdun-grub, 1391-1474). The latter became the first Dalai Lama of Tibet. All these disciples of Tsongkhapa have written Buddhist logical works. The Commentaries of Gyl-tshab are renowned for original and deep thought, they are usually called dar-tik or *vistara-tikās*, those of Khai-dub are distinguished by detailed discussion, they are called tik-chen or *mahā-tikās*.

Tsongkhapa's nephew and disciple, Gendundub, was installed as the first Grand Lama of the Gelugpa School of Mahāyāna Buddhism in 1439 C.E., and he built the world-famous monastery of Tashilhunpo, in 1447 C.E., while his fellow co-workers Je-Sherab-Senge-Gyal-tshab

and Khai-dub had built respectively Depung or Brajpun, in 1416, and Sera Thegchenling, in 1419, the other great monasteries of Tibetan Buddhism.

The great Guru Tsongkhapa died in 1419 C.E. and was canonized in the Tibetan Buddhist Church as an incarnation of the Bodhisattva Manjushri, whom the celebrated Master Shāntideva, the son of a king of Surashtra, the present Gujarat, saw in a dream the day on which he was going to receive the royal consecration. It will be remembered that, at the bidding of the apparition of Manjushri, Shāntideva renounced glory and fled into the jungle, where he became a famous Buddhist ascetic.

The chief object of veneration in the Galdan Monastery of modern Tibet is the grand mausoleum-like tomb of the great Guru Tsongkhapa built of marble and malachite, with a gilded roof. Inside this structure is a beautiful golden Chaitya, consisting of a cube pyramid and surmounting cone. The remains of the great Guru are embalmed and kept wrapped in costly clothes, inscribed with sacred Dharani syllables. A magnificent image of the coming Buddha Maitreya, seated on a throne, is also here. And beside him stands a life-sized representation of the great Master Tsongkhapa.

Then there is still another shrine at Galdan Namdar Gyalweling holding an effigy of Tsongkhapa, with images of his five disciples standing round him.

In 1640 C.E., the Gelugpa School of Buddhism leapt into temporal power under the fifth Grand Lama, the wise Nagwan Lobzang. At the request of this energetic priest, a Mongol prince from Kokonor, Gusri Khan by name, conquered Tibet, and made an offering of it to this Grand Lama who, in C.E. 1650, was confirmed in his sovereignty by the Chinese Emperor, and given the Mongol title of Dalai, or "(vast as) the Ocean." And on account of this title he and his successors became called by Westerners the Dalai Lamas, though this title is almost unknown to Tibetan Buddhists themselves, who call their Grand Lamas *Gyalwa Rimpoche* or "the Great Gem of Majesty."

The fifth Tibetan Grand Lama Nagwan Lobzang, who was abbot of the Depung Monastery, built himself a new gigantic palace temple on the hill near Lhassa, which he called Potala, after the Indian name of the mythic residence of Bodhisattva Avalokiteshvara, "The Lord who looks down from on high", or "the One who perceives the sounds of the world (sounds of repentance, of prayer, of supplication)", and is called in Chinese Kuan-shih-yin, with whose symbols the Grand Lama now invested himself. Nagwan Lobzang became quickly regarded as the veritable Bodhisattva Avalokita-in-the-flesh.

Tibetan people recognized the Dalai Lama to be their rightful ruler and the existing government of Tibet as a Buddhist theocracy.

The image of Guru Tsongkhapa is usually placed above and between those of the Dalai Lama and Panchan

Lama, and like these, he is given the Tibetan title of *Gyalwa*, or the Sanscrit title of *Jina*, meaning "Victor".

The Gelugpa School of Tibetan Buddhism has the emblematical Vajradhara as its Adi-Buddha and is said to derive its divine inspiration from Bodhisattva Maitreya, "the coming Buddha", through the Indian Gurus ranging from Master Arya-Asanga down to Guru Atisha, and through the Tibetan Gurus from Atisha's disciple Domton to the Guru Tsongkhapa, otherwise called Je Rimpoche or Lobsang Dagpa. Vajradhara is, so to say, the primordial deity of the Gelugpa School. The meditative doctrine of the School of Tsongkhapa and its mystical insight, are in the *Lamrim*, or "Graded Path", in Sanskrit *Kramamārga*, on which a famous commentary was written by the Guru Tsongkhapa himself. The Tantra of the Gelugpa School is Rgya-chen-spyod, or the "Vast Doer".

The most important work written by the great Guru Tsongkhapa is the *Lamrim-chenmo*, which is held in the highest esteem by the Tibetan Buddhists. The *Bodhi-patha-pradipa*, or "The Lamp of the Right Way" (in Tibetan *Lam sgron*) of the Guru Atisha represents the principal foundation for Tsongkhapa's *Lamrim-chenmo*. Another important treatise of Tsongkhapa is *Legs-bsad-sñin-po*, commented upon by Khaidub. This work of Tsongkhapa contains interesting details of the controversies which raged between the different Buddhist schools round the problem of a point of ultimate reality as not being relative (shûnya). Legs-bsad snin-po of the Guru Tsongkhapa is a very valuable work, indispensable for the study of the Yogācāra and Mâdhyamika doctrines. Tsongkhapa quotes and explains in his Legs-bsad-sñin-po various passages from the *Samdhinirmocana-Sūtra*. This Sutra teaches that the main object of contemplation and intuition on the Path is the Absolute as the negation of the separate reality of the elements, their ultimate aspect (parinishpannalakshana).

The Guru Tsongkhapa wrote also an "Introduction into the study of the seven treatises of Dharmakirti", and the three celebrated pupils of the Guru, namely, Gyaltshab, Khaidub and Gendundub, composed very fine commentaries almost on every work of Dignaga and Dharmakirti. It must be pointed out here that Dignaga and Dharmakirti, whom Master Tsongkhapa respected so highly, admitted the reality of the extreme concrete and particular, of the Thing-in-Itself (svalakshana), and regarded the perceptual judgment as a link between ultimate reality reflected in a pure sensation and the images constructed by our intellect. Tsongkhapa's pupil Gyaltshab had some affinities with the Kashmere School of Commentators founded by Dharmottara and can be reckoned as its Tibetan continuator. He has made logic his special study and great commentaries by him exist on *Pramāna samuccaya*, *Pramāna-vārtika*, *Pramāna-vinishcaya*, *Nyāya-bindu* and *Sambandhapariksha*. Khaidub has written a detailed commentary

on *Pramāna-vārtika* in two volumes (800 folios) and two minor independent works on logic. It will be remembered that the first Tibetan author to compose an independent work on Buddhist logic was Chaba-choikyi-senge (C.E. 1109-1169).

Tibetan Buddhist High Priests have composed various manuals for the study of logic in the monastic schools for the different schools founded by them in different monasteries. In the monasteries belonging to-day to the "Followers of the Virtuous Order" founded by the great Master Tsongkhapa there are no less than 10 different schools, each with its own set of manuals and its own learned traditions. The monastery of Tashilhunpo, founded in C.E. 1419, has three; the monastery of Braipun, built in C.E. 1416, has two; and the Galdan Monastery founded by Guru Tsongkhapa in C.E. 1409, has three schools. The schools of all other Tibetan monasteries follow either the one or the other tradition and introduce the corresponding manuals of logic.

The great Guru Tsongkhapa wrote a celebrated commentary on the *Abhisamayālamkāra*, called *Legs-bšad-gser-phren*. According to the Tibetan tradition, the *Abhisamayālamkāra*, a famous Buddhist text, is ascribed to the Bodhisattva Bhatṭāraka Maitreya. The Abhisamayālamkāra is an interpretation of the Prajñā-pāramitā sūtras. According to the great Guru Tsongkhapa, the Abhisamayālamkāra is regarded as belonging to that branch of the Mādhyamika School which is called Yogācāra-Mādhyamika-Svatantrika, the representatives of which are the great authorities in the Prajñāpāramitā, Ārya-Vimuktasena, Bhadanta Vimuktasena, and Haribhadra. The main standpoint of the Abhisamayālamkāra is that of universal Non-substantiality and Relativity. The main subject is here, however, the process of Illumination (abhisamaya) of the Saint, the Path towards Enlightenment, as being the hidden meaning of the Prajñāpāramitā-sūtras. The Sanskrit text of the Abhisamayālamkāra and its Tibetan translation have been edited by Prof. Th. Stcherbatsky, member of the Academy of Sciences of the Union of Soviet Socialist Republics, and by E. Obermiller of Leningrad in the *Bibliotheca Buddhica*. The Abhisamayālamkāra is divided into 8 chapters and systematized into 70 topics (arthasaptatih). These are the points which are discussed separately in the *Abhisamayālamkāra*, and with which the topics of the Prajñāpāramitā are put in correspondence.

The greatest attention was paid by the Guru Tsongkhapa to the *Samdhi nirmocana-sūtra*, called in Tibetan Dgons-pa nes-parhgrel-pa, or abridgedly only Dgons-ḥgrel. The Tibetan Buddhist tradition regards this Sūtra as the principal Canonical text on which Master Arya Asanga founded his Yogâcāra-Vijñāvāda School. The *Samdhinirmocana-sūtra* has not yet been discovered in the original Sanskrit, and so one has to study the contents of this Sutra in Tibetan. Following are some points from this Sūtra.

The Bodhisattva Paramārtha-samudgata (called in Tibetan Dondam Yangdagpha) asks the Buddha Gautama why the latter formerly, in his famous Benares sermon, has shown the elements of existence as being essentially real and as having each its own particular essence,—and why he later, in delivering the Prajñā-pāramitā-sūtras, has demonstrated the Non-Substantiality or the Unreality (nihsvabhāratā) of the same elements? The answer which Our Lord Buddha Gautama is made to give in the *Samdhinirmocana-sūtra* is that, in discoursing in the Prajñā-pāramitā-sūtras of the Unreality of the elements, he had in view three different forms or kinds of unreality. There is first of all *laksana-nihsvabhāvatā* or the Essential Unreality refering to the imputed aspect (parikalpitalakshana) in which the elements appear as endowed with all the distinctions of name, essence, quality, and so on. We have to understand the term *lakshana-nihsvabhāvatā* as "the unreality of that essence which is nominally and conventionally ascribed to a thing by our constructive thought."

Next comes the Causal Unreality or *utpatti-nihsvabhāvatā*, the unreality from the point of view of origination. This Unreality is connected with the causally dependent aspect (paratantra-lakshana) of the elements. Here elements are unreal in the sense of not becoming originated by themselves and appear in their crude form as entities inexpressible (anabhilāpya) in their essence, but as being at the same time, each of elements, the real substratum, on the foundation of which the imputed construction of quality, essence, etc., is based.

Finally comes "the Unreality of the elements in the aspect of the Absolute" or *paramārtha-nihsvabhāvatā*. Here the elements are devoid of any differentiation whatever and represent one motionless Whole. It is their ultimate aspect (parinispannalakshana). It is in this manner that the *Samdhinirmocana-sūtra* explains the teaching of Non-substantiality of the Prajñā-pāramitā, and reconciles the conflicting teachings of the First and Second turning of the Wheel of the Noble Doctrine. And this way appeals to the great Guru Tsongkhapa, who holds that the Third turning of the Wheel of the Noble Doctrine (first of all the Samdhinirmocana-sūtra itself) contains the direct meaning (nitārtha), which need not be interpreted in another sense, the *Samdhinirmocana-sutra*, with its teaching of the three aspects of existence and of the store-consciousness (ālaya-vijñāna) containing the seeds of all the elements of existence, is rightly regarded as the chief foundation of the Yogācāra School of Mahayana Buddhism.

The main texts (mūla) which give a summary of points raised in the *Samdhinirmocana-sūtra*, and of which the treatises of Gurus Asanga and Vasubandhu are considered to be the interpretation, are the *Sūtrālamkāra*, the *Madhyānta-vibhanga* and the *Dharma-dharmatā-vibhanga*.

The great Guru Tsongkhapa preached that the intuition (abhi-

samaya) of the Truth which is conducive to the attainment of Enlightenment, Nirvana, and the liberation from the bonds of Phenomenal Existence has five principal degrees which are:

(1) The Path of Accumulating Merit (sambhāra-mārga, in Tibetan *tshogs-lam*).

(2) The Path of Training (prayoga-mārga, in Tibetan sbyor-lam).

(3) The Path of Illumination (darshana-mārga, in Tibetan *mthon-lam*).

(4) The Path of Concentrated Contemplation (*bhāvanāmārga*, in Tibetan *sgom-lam*).

(5) The Final Path, where one is no more subjected to training (ashaiksa-mārga, in Tibetan *mi-slob-lam*).

The last three degrees represent "the Path of the Saint" or Arya-mārga, whereas the first two degrees are regarded as subservient.

The Paths of Accumulating Merit, Training, Illumination, and Concentrated Contemplation contain the elements of the Progressive Process of Illumination. The subjects cognized in a summary form on the lowest degrees of the Path of Accumulating Merit, are examined and thoroughly mastered on the higher degrees of that Path. The same takes place on the Path of Training, the Path of Illumination, and so on. In an essential and definite form the Progressive Process of Illumination begins with the degree of Heat of the Path of Training, where, as we know, the first positive result of the Bodhisattva's *yoga* is attained.

According to the great Guru Tsongkhapa, the Progressive Process of Illumination is to be regarded as peculiar to those parts of the Path which represent the cognition after the termination of the concentrated trance (prstha-labdha-jñāna). In regard to the various individuals, progressing on this fivefold Path, there is another threefold division, viz., the Path of the Shrāvaka, the Path of the Pratyekabuddha, and the Path of the Bodhisattva. These three divisions correspond to the three varieties of the faculty of cognition of the Truth, *shrāvaka-yāna-abhisamaya-gotra*, *pratyekabuddha-yāna-abhisamaya-gotra* and *tathāgata—yāna-abhisamaya-gotra*. The cognition of Shrāvaka is that of the unreality of the Ego or individual as an independent whole (pudgala-nairātmya). The Pratyekabuddha intuits the objective unreality of the external world, but is not free from the imputation concerning the reality of the subject that discerns. The Bodhisattva on the Mahayanistic Path perceives the unreality of all the separate elements of existence, *i.e.*, *dharma-nairātmya*, which are intuited by him as merged in the unique undifferentiated Whole. The Paths of the Shrāvaka and Pratyekabuddha have an individual aim, the liberation of the stream of elements constituting one's own personality from the bonds of Samsāra. The Path of the Bodhisattva is essentially altruistic; it has for its aim the

attainment of Buddhahood in order to bring deliverance for other living beings.

According to the Guru Tsongkhapa, Buddhahood is the coalescence of the individual element of the Absolute with the unique motionless Whole.

Tsongkhapa defined the Path of Accumulating Merit as "the thorough knowledge of the Doctrine which is dominated by the Mahayanistic Creative Effort for Enlightenment." The thoughts of Great Commiseration are the essential features of the Bodhisattva. Then comes the Bodhisattva's first Creative Mental Effort for Enlightenment (bodhicitta-utpāda), the desire to become a Buddha not only for one's own benefit, but especially for leading others to Salvation. When this first Creative Effort has been made, the Bodhisattva is regarded as having entered the Path of Accumulating Merit. This Stage of the Initial Activity of the Bodhisattva has three subdivisions, the inferior (mrdu), the intermediate (madhya), and the highest (adhimātra).

The Guru Tsongkhapa preached that the Path of Training (prayoga-mārga, in Tibetan sbyor-lam), otherwise called "the Stage of Action in Faith" (adhimukti-caryā-bhūmi), is considered to have begun when the Bodhisattva becomes possessed of the power of transcendental analysis (vipashyanā, in Tibetan lhag-mthon) which is directed upon the Relativity of all the elements of existence. At this stage the Bodhisattva is still an ordinary mundane being and has not yet attained the exalted position of a Saint. Like the Path of Training of the Shrāvaka and the corresponding Path of the Pratyekabuddha, the Mahāyānistic Path of Training is divided into four degrees: the degree of Heat (ūsmagata, in Tibetan drod), the degree of the Climax (mūrdhagata, in Tibetan *rtse-mo*), the degree of Steadfastness (kshānti, in Tibetan bzod-pa) and the degree of the Highest Mundane Virtues (laukikāgra-dharma, in Tibetan *chos-mchog*). The degree of Heat is characterized by the origination, for the first time, in the mind of the Bodhisattva of the clear light of intuition, which reveals to him, though but inconsiderably, the unreality of all the elements of the external world. This degree of Heat is so called because it is "like the heat which precedes the fire of immediate direct knowledge of the Truth on the Path of Illumination."

The degree of the Climax represents the increase of this light of knowledge regarding the external elements. The second degree of the Path of Training is called the degree of the Climax because the roots of virtue, which up to that time had been unsteady and in danger, here attain a secure and stabilized position, *i.e.*, the climax of their growth.

Next comes the degree of Steadfastness defined as "the state of transic meditation which is characterized by the origination, for the first time, of the clear light of know-

ledge, revealing the unreality of the subjective elements." It is called "the degree of Steadfastness" owing to the attainment of complete firmness by the Bodhisattva and of a steadfast mind, so that he is no longer afraid of the profound Doctrine of Relativity. From this time the Bodhisattva is liberated for ever from the evil births.

Finally we have the degree of the Highest Mundane Virtues (laukika-agra-dharma) which is attained when the Bodhisattva becomes able to pass into the Unimpeded Trance or *Ānantarya-samādhi*, which is followed by the direct perception of the Truth.

It must be added here that each of the four degrees of the Path of Training has moreover three subdivisions, namely, the inferior (mṛdu), the intermediate (madhya), and the highest (adhimātra). Each subdivision has its special object of meditation or *ālambana*, associated with a peculiar aspect (*ākāra*) in which the said object is viewed.

The Bodhisattva who has reached the highest limits of the Path of Training becomes fully prepared for the removal of the Obscuration of Ignorance.

The definition of the Path of Illumination is the same as that of the corresponding Hinayanistic Path *i.e.*, the full and direct intuition of the four Truths of the Saint (catvāri ārya-satyāni). The Mahayanistic Path of Illumination divides its intuition at the time of intense concentration (samāhita-jñāna) into the Unimpeded Path (ānantarya-mārga), the Path of Deliverance (vimukti-mārga) and the knowledge which is acquired after the termination of the trance (pṛṣṭha-labdha-jñāna). At this stage the Absolute appears to the Bodhisattva in its full light, devoid of all plurality and free from the differentiation into subject and object. The Bodhisattva considers all the elements, as classified from the standpoint of the four Noble Truths, as separately unreal. By this intuition the Bodhisattva removes all the forms of the Obscurations of Defilement and Ignorance which are to be extirpated by means of direct intuition.

That subdivision of the Mahayanistic Path of Illumination which is called the Unimpeded Path is defined by the Guru Tsongkhapa as "the intuition of the Truth representing the direct antidote of the realistic views which are produced by incorrect imputation." The Path of Deliverance is "the intuition characterized by the removal of this kind of Obscuration as being fully accomplished."

As with the Shrâvaka, the unreality of the individual Ego and, as with the Pratyekabuddha, the objective unreality of the external world are also the objects of intuition on the Path of Illumination of the Bodhisattva. When the Bodhisattva has finished the practice of concentrated meditation on the Path of Deliverance, he becomes possessed of *pṛṣṭha-labdha-jñāna* or the wisdom which is acquired after the termination of the trance. This wisdom is

directed towards the separate objects and elements of the empirical world which fall under the Bodhisattva's notice as resembling an illusion.

The Path of Concentrated Contemplation (bhāvanā-mārga, in Tibetan *sgom-lam*) is defined by the great Guru Tsongkhapa as "the intuition dominated by the Highest Wisdom, which is engaged in a re-repeated pondering, investigation and contemplation of the unreality of the separate elements of existence, their Non-substantiality and Relativity, or otherwise, of the Monistic Absolute".

Like the Path of Illumination, the Path of Concentrated Contemplation has its Unimpeded Path, its Path of Deliverance, etc. The Path of Concentrated Contemplation has nine principal varieties, as the antidotes of the innate (sahaja) forms of defilement and of ignorance peculiar to the three Spheres of Existence. These nine subdivisions represent the process of complete purification of the Bodhisattva, and his highest achievements (*nirhāra*), his intuition at the time of extreme concentration (*samāhita-jñāna*), and that part of the Path of Concentrated Contemplation which is not in the least influenced by defiling agencies (atyanta-vishuddha-bhāvanā-mārga).

The Ultimate Path or *Ashaikṣa-mārga* is defined by the great Guru Tsongkhapa as the "the ultimate highest form of Divine Transcendental Wisdom which is completely free from both the Obscurations". There is nothing obscure and uninterpretable to the Bodhisattva. It is the Path where the course is terminated. The Highest Omniscience of the Buddha (sarva-ākāra-jñātā) is attained, consisting in the full knowledge of the Absolute Truth and of the Empirical World likewise. Otherwise, the great Guru Tsongkhapa spoke of the Wisdom of the Buddha as consisting of the five varieties of the Highest Divine Knowledge, namely :

(1) The All Pervading Wisdom (Shashvata-jñāna or Dharma-dhātu-vishuddhi), born of the Voidness (Shūnyatā) or Non-substantiality, which is symbolized in the first and central of the five Dhyāni-Buddhas, *i.e.*, in Buddha Vairocana meaning "the Illuminator" and white of colour. This is the true Climax of Wisdom and the perfectly pure intuition of the Absolute, there being no differentiation into subject and object.

(2) The Mirror-like Wisdom (Ādarsha-jñāna), symbolized by the second and eastern Dhyāni-Buddha, *i.e.*, Buddha Akshobhya, "the Immovable or Undisturbed One", blue of colour. As the reflection is seen on a mirror, so the Dharmakāya —everywhere Immanent Essential Reality—is seen in the mirror of cognition.

(3) The Wisdom of Equality (Samatā-jñāna), which is symbolized in the third and southern of the five Dhyāni-Buddhas, *i.e.*, in Buddha Ratnasambhava, "the Buddha of Precious Birth", yellow of colour. It is the cognition of the unity, the equality of oneself and of others in the sense of being possessed of the unique Essence of Buddhahood.

(4) The Discriminating Wisdom (Pratyavekṣaṇa-jñāna), precisely cognizing all the separate objects and elements without confounding any of them, deified in the fourth and western Dhyani-Buddha, namely, in Buddha Amitābha, "the Buddha of Infinite Light", red of colour, ethereal form of the historical Buddha Gautama Sakyamuni, immortal and bestowing immortality on the people of Sukhāvati, "the Western Paradise".

(5) The All-Performing Wisdom (Kṛtya-anuṣṭhāna-jñāna) or the wisdom pursuing the welfare of all sentient beings, which is possessed of the power of governing the five faculties of the senses according to one's desire, personified in the fifth and northern Dhyāni-Buddha, the Amoghasiddha, "the Buddha of Infallible Magic", or "the Almighty Conqueror", green of colour.

The great Guru Tsongkhapa admitted only two kinds of fundamental interpretations of the Prajñā-pāramitā, viz., the Mādhyamika treatises of the Guru Nāgārjuna himself, elucidating the Teaching of the Relativity of all the elements of existence, and the *Abhisamaya-lamkāra*, which the Master Tsongkhapa regarded as a work revealing the indirect or hidden meaning (in Tibetan *sbas-don*) of the Prajñā-pāramitā. The *Abhisamayālamkāra* is a *Prajñā-pāramitā-upadesha-shāstra*, *i.e.*, a treatise communicating, in an extremely abridged form, the contents of the *Prajñā-pāramitā-sūtras* which are interpreted from the standpoint of the doctrine of the Mahāyānistic Path ■ the attainment of Nirvana. The exclusive importance of this Buddhist treatise has been indicated to the Westerners by the world-famous Professor Th. Stcherbatsky, of the Academy of Sciences of the U.S.S.R., and this treatise is one of the principal subjects of study in the celebrated Buddhist schools of Transbaikalia, in Aga Monastery (called in Tibetan Dechen-lhundub ling), Tsugol Monastery (known in Tibetan as Tashi-chophel-ling), Chilutai Monastery (in Tibetan Galdan Dargyaling), and others. A very large number of Buddhist monasteries of Tibet and Mongolia also study the *Abhisamayālamkāra*. The importance of this work can be seen also from the fact that 21 Buddhist Pandits in India have written commentaries on it. It is believed that the Guru Atisha wrote a text entitled the *Prajñā-pāramitā-piṇḍārtha-pradīpa* in order to explain the *Abhisamayālamkāra*. It must be mentioned here that the main foundation of the *Abhisamayālamkāra* is the *Pañcavim shatisāhasrika-prajñā-pāramitā*.

The Guru Tsongkhapa regarded the following subjects as identical with the Mahayanistic Path as a whole, namely:

(1) The yoga of the Mahayanist Saint (in Tibetan sems-dpahi rnal-hbyor),

(2) Prajñā-pāramitā in the sense of the Path (lam-sher-phyin),

(3) The path of the Bodhisattva (byan-sems-kyi lam),

(4) The Mahāyānistic activity (thegchen sgrub-pa) and (5) The Action of

the Outfit or samnāha-pratipatti (in Tibetan go-sgrub).

It will be noticed here that the term *prajñā-pāramitā* signifies not only the Climax of Wisdom as the result of the Mahayanistic Path, but the Path itself as well.

The whole doctrine of the Path and its result are comprised and elaborately explained in the eight Chapters of the *Abhisamayālamkāra*. It must be emphasized here, however, that the whole system of the Path as it appears in the Abhisamayālamkāra, with numerous divisions and cross-divisions, is an exceedingly complicated one. The perfect knowledge of the *Prajñā-pāramitā-sūtras* is indispensable in order to wholly grasp the above-mentioned treatise of Arya Maitreya.

Tsongkhapa viewed the Path of the Saint as an uninterrupted practice of mind concentration upon the non-substantiality of the elements. And he defined the Path as "the process of intuition of the individual who is possessed of highest analytic wisdom cognizing the unreality of both subject and object and of all the separate entities."

The individual abiding on the Mahāyānistic Path can be of two categories, namely,

(1) the Bodhisattva who from the outset is of the Mahāyānistic lineage (niyata-gotraka), and

(2) the Arhat (Shrāvaka or Pratyekabuddha) who has subsequently chosen the Mahāyānistic Path. The individual of the first category has to remove the Obscuration of Ignorance (jñeya-āvarana) simultaneously. The individual of the latter category, having fully extirpated all the passions, *i.e.*, the Obscuration of Moral Defilement, still has to remove the realistic views regarding the separate elements, *i.e.*, the Obscuration of Ignorance.

The Guru Tsongkhapa says in his famous *Lamrimchenmo*: "When some object or other spoken of in Scripture is made the object of meditation, when the mind, without becoming distracted by anything else, is perpetually directed upon the said object, through the power of memory and attention (smrti-samprajñāna), and by its very nature penetrates into it, and when, in this process, the felicitous feeling of bodily and mental ease arises, then we have the state of perfect mental tranquillity (shamatha)."

Then continues Tsongkhapa: "When this state of perfect concentration upon one object and the felicitous feeling of ease is attained, the meditator begins to analyse the object, the reflection of which manifests itself in his mind. He investigates the object as an empirical reality, perfectly examines its absolute nature, reflects on it, steadfastly pursues his analysis, experiences satisfaction in the process of it, distinguishes the particularities, and makes his thought-constructions. All this, taken together, represents transcendental analysis (vipashyanā)".

It is interesting to note how Guru Tsongkhapa regarded the Germ or

the Essence of the Buddha. In his commentary on the *Abhisamayālamkāra*, Tsongkhapa says, stressing the eternal immutable nature of the fundamental element of Buddhahood, "That in which there is absolutely nothing caused and conditioned (samskrta) is the element which is eternal and immutable. This element is that of the saintly lineage (in Sanskrit *gotra*, in Tibetan *rigs*); it has a resemblance with space, being unique and undifferentiated. It is the true essence (*tathatā*, in Tibetan *de-bzin-ñid*) of all the elements, is uniform (lit. "of one taste," in Tibetan *ro-gcig-pa*) and eternal (in Tibetan *rtag-pa*)."

The Guru Tsonkhapa's disciple Gyaltshab Darma Rinchen wrote a very detailed commentary on the *Uttaratantra*, the work of Maitreya-Asanga. It will be proper to explain here that the title Uttaratantra can be interpreted in two ways: (1) as the highest or (2) as the latest of the Mahāyānistic teachings. The Uttaratantra is regarded as the interpretation of five Sutras relating to the Scriptures of the later period. These are:

(1) The *Tathāgata-mahā-karunā-nirdesha-sūtra*, otherwise known as Dhāranishvara-rāja-pariprechā,

(2) the *Shri-mālā-devi-simhanāda-sūtra*,

(3) the *Tathāgata-garbha-sūtra*, containing the nine examples which illustrate the Essence of the Buddha, as it exists in all living beings.

(4) the *Sarva-buddha-visaya-avatāra-jñāna-āloka-alamkāra-sūtra*, illustrating the inconceivable character of the Buddha's acts, and

(5) the *Ratna-dārika-pariprechā* on the 64 properties of the Buddha.

Gyaltshab Darma-Rinchen wrote also a work entitled *Vyākhyāhrdaya-alamkāra*, known in Tibetan as Rnam-bsad-sñin-poh-rgyan, which is a commentary on the Abhisamyālamkāra and the Sphutārthā, Sphutārthā being a commentary of Haribhadra on the Abhisamayālamkāra.

The other famous pupil of the Guru Tsongkhapa, Khaidub Geleg Palzangpo, wrote the *Durbodhāloka*, called in Tibetan Rhotgsdkahi-snan-ba, which is also a commentary on the Abhisamayālamkāra and the Sphutārthā. Moreover Khaidub wrote a manual on the Teaching of the Path entitled the *Sa-lam-gyi rnam-gzag Mkhas-pahi-yid-hphrog*.

As to the Mnon-rtogs-rim-pa or *Abhisamayakrama*, it was written by Gyaltshab Darma-Rinchen.

The Guru Tsongkhapa was truly a remarkable person: when only 16 years old, he already knew almost all important Buddhist Sūtras and Tantras. The preceptor, whom Tsongkhapa loved most, was, according to Khambo Lama Agvan Dorjeev (formerly regent of Tibet), a priest called Rolpa Dorje, a very gifted Tibetan of Lhassa.

Tsongkhapa was always full of devotion to the interests of others and full of self-denial. When thirty-seven

years old, he wanted to go on pilgrimage to India and visit sacred places famous in the history of Buddhism. Then the Bodhisattva Manjushri is said to have appeared before Tsongkhapa and asked him not to go to India, but to reform and reorganize Tibetan Buddhism instead. And the Guru Tsongkhapa cancelled, with real heroism, his pilgrimage to the holy Jambudvipa.

The *Bodhimur*, the *Tarnim-mur*, the *Altanarike* and the *Lamrim-chenmo* are considered to be the highest contributions of the great Guru Tsongkhapa to the cause of Buddha-dharma.

The triple object of Buddhism is: (1) to cause intelligence to return from errors and to lead to the true comprehension of things, (2) to save feeling from that which causes it to suffer, and to procure for it what is agreeable, and, finally, (3) to cause the will to decide to cease from doing evil and to wish to do meritorious deeds.

The great Guru Tsongkhapa all his life orientated man towards this triple object, i.e., towards what was true, beautiful and good. Nothing is more instructive than the study of the five principal degrees of the Path leading to the liberation from the bonds of Phenomenal Existence as explained by Tsongkhapa, and, no doubt, the name of the great Tibetan Master will long flourish among the best men not only of Asia but of the whole world.

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PART I

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THE BUDDHA'S FIRST SERMON

By P. S. Lakshminarasu, B.A., B.L.

Of great value is the Buddha's first sermon, *Dhamma Cakka Pavattana Sutta*, in which he asks us so to live that we avoid the sensuous life of the householder and the painful way of living adopted by the ascetic. Towards the end of this discourse we are told that no one would be able to turn back the wheel he set rolling in the Deer Park at Isipatana, that is, modern Sarnath. The life of the individual in his relation to the society is here conceived as a *Dhamma Cakka*, a wheel in constant motion along frictionless smooth rails. The Buddha emerges out as a charioteer turning (*pavattana*) the individual life-wheel from the beaten winding course (*samsara*) on to a straight and central path of service and self-sacrifice. It is a figurative way of saying that the Blessed One initiated the remodelling of the society according to a plan, *Dhamma*, that he conceived.

Walking on foot for seven weeks from the Bodhi Tree near Gaya, he went in search of the five learned Brahmin ascetics until he met them at Sarnath. To them who had given up the household life he now came in order that he might persuade them to give up their practice of self-torture and to live in the manner he wanted them. With that confidence that was his, he undertook to win them to his way of thinking. It is not unlikely that he knew that the future of his mission depended on his success with these learned men. For they were the very ascetics who waited on him when he practised, as ascetic Gotama, the six-year severe penances in the forest home of Uruvela and who later deserted him for the simple fault of taking food after he fell in a deadly swoon due to sheer bodily exhaustion. Legend would have us believe that they were the very sages who had predicted the future of the five-day old infant Siddhartha.

At first they gave him a cold welcome but were soon impressed by the honesty of his words found in the rather abridged version of the discourse with which we are familiar. Convinced as they were that he was not a fraud but a really enlightened person, they willingly gave him food and shelter for a week. They went by turns to collect the day's food for all the six of them and left one behind to keep company with the Buddha during the absence of the party. This arrangement gave him the chance to instruct them singly and collectively until they thoroughly understood the new philosophy he taught them. As it was new and was, even as he claimed it to be, not to be found among the doctrines handed down, these Brahmins at first hesitated to own him as their teacher.

Surely tradition could not easily yield to anything new without a bitter struggle. It took these men a full week before they knew that the laws he deduced and formulated from facts familiar to everyone were simple, sound, easy to test and applicable to any situation affecting the happiness of all beings. Of them, the Brahmin Kondañña was the first to grasp the nature and working of the Buddha's laws. It is no wonder that the Master's joy at this first disciple's sharpness knew no bounds.

This important *Sutta* furnishes us with a key to grasp right understanding of things, which must, according to Sariputta, endow its possessor with faith in the *Buddha Dhamma* and establish him in the holy life. In this Sutta the Blessed One defines the limits within which intuition and logic are helpful in reaching the truth. To be effective, intuition must transcend logic. With right effort and right attentiveness, our knowledge of anything will, he said, grow in four stages from a mere cipher to comprehension, discrimination, realisation and development. The knowledge so obtained is exact and perfect; and discounts freaks or caprice. We read in one of Sariputta's discourses his advice to the monks to make use of this element of certainty and universal nature of knowledge to tackle several problems of life. The forty-five years that the Buddha lived after delivering this sermon were spent in preaching and illustrating to the world this feature and we may turn to his last advice to the monks, "Be ye lamps unto yourselves. Rely on yourselves and do not rely on external help. Seek salvation in the truth alone and look not for assistance to anyone besides yourself." These words mark him out as the father of scientific thought, as no respecter of sentiment or subtleties of logic or opinion which has no foundation in hard fact. He laid the axe at dogma, blind faith and superstition.

Before looking into the contents of this *Sutta*, we may with profit briefly glance at a few incidents in his life-story before he attained illumination. Early in life Prince Siddhartha witnessed at the ploughing festival all the townsmen making merry with no thought for the peasant who sweated for his wage and raised a good harvest for his landlord. Later he found the world had also men of the Devadatta type taking cruel delight at others' suffering. Shut up in the prison of pleasures, he dwelt in the luxury his loving father provided him, in the fond hope of preventing his son from fulfilling the prophecy. Even there he did not fail to realise that those around him feigned happiness concealing their many personal sorrows. He also knew that the city beyond the walls of his palace had its dark side as well. Sick of the so-called joys of the worldly men, he next tried the homeless life in all seriousness and the severity of his penance which was without a parallel in the annals of asceticism, evoked the admiration of the world. The conviction grew strong on him that both

the householder and the ascetic lived in a world of make-believe honestly-thinking they were happy or on the road to happiness. What the rest of mankind regarded as pleasure or pain, like birth of a child, birth in heaven, decay, disease, death especially of our enemies, union with the unloved, separation from the loved, disappointment, clinging to ideas, feelings, logic, or theories, the Buddha held it all to be painful, things causing pain. He pleaded for the emancipation of both the heart and intellect.

At the foot of the Bodhi Tree he recalled to memory his experience and the illumination came to him in a flash. After some hesitation and urged by his unbounded compassion for the householder and the *Samana* who seemed to him as wasting their talent and energy, he came to the world again to raise man to his full stature. With the rare courage that was his own, he proclaimed that the two modes of life applauded by the people of his day were profitless, not yeilding real and lasting pleasure, now or hereafter, here or elsewhere. So the first law he found out for himself is: Life is *Dukkha*, meaning, life as led by the people giving pain to others or themselves is unbecoming to an Aryan, that is a civilised man. This profound teaching helped mankind to turn from false to real pleasure and to seek it with zest.

Passing to the second truth, we have: *Pain is Anitya*, that is, not abiding for ever. It is short-lived, not eternal or coming from a beginningless past and going to an endless future. The disciple, Kondañña, puts it thus: "*Whatever has arisen, all that must perish*". In other words, forces at work producing any evil result will sooner or later spend themselves. Herein lies our hope of salvation. Man is not tied to sin, weighted with evil for all time. Nor is he condemned to eternal perdition. No philosophy of life can reach a height higher than this confidence inspiring message. With the birth of self-reliance, energy wells up in us. We begin to study with care the causes behind our present suffering and trace its origin with reasonable certainty to some craving or to some attachment to objects, desires, opinions, reasoning or dogmas.

The third Buddha law says: *Life is Anatta*, that is, it is without a home, existence or core of its own and does not inhere in anything. From this principle it follows that if the soil and conditions congenial for the parasite of *Dukkha* to thrive are removed and are not allowed to arise by the exercise of diligence and care, there should be no pain at all. It also becomes clear that there must be a way out to make ourselves and the community pain-proof and to work towards making ourselves and the community pain-proof. The urge is towards universal and not individual welfare.

We then come to the last of the Buddha's laws, namely *the middle path also called the eight-stepped way* which leads to the *unalloyed* bliss, *Nirvana*. On crossing to the other shore, a real and not an Utopia, we find ourselves in the good company

of men whose attitude towards their fellowmen and other beings is one of helpfulness and loving kindness in contrast with the spirit of rivalry and callousness of those on this shore of *Samsara*. To all who would develope right understanding, right speech, right livelihood, right mindfulness, right aspiration, right conduct, right effort and right contemplation, the gates of *Nirvana* are thrown wide open. These virtues comprise all the human activities, both personal and social. If we cultivate each of these virtues in its twelve aspects, that is to say, three phases of comprehension, elimination, realisation and development, we shal have no difficulty in keeping humanity free from suffering.

It will be noticed that the long list of suffering given in this *sutta* does not mention growth or development, evidently showing that the Buddha was never opposed to it. Solidarity and community welfare have been dear to his heart and that accounts for the height of popularity his message enjoyed and the fact that kings like Asoka popularised it through edicts. In his last sermon the Buddha speaks of the conditions of welfare of a community thus: "So long as the brethren hold full and frequent assemblies, meeting in concord, rising in concord and attending in concord to the affairs of the *Sangha* (the community); so long as they do not abrogate that which experience has proved to be good and introduce nothing except such things as have been carefully tested; so long as their elders practise justice; and so long as the brethren shall excercise themselves in the seven-fold higher wisdom of mental activity, search after truth, energy, joy, modesty, self-control, earnest contemplation and equanimity of mind; so long the *Sangha* may be expected not to decline but to prosper." It is said that the Lord of Compassion has vowed to work for the universal welfare until the last being in all the worlds is safely delivered into the realm of *Nirvana*, the home of peace.

BUDDHA'S DEFINITION OF A BRAHMIN

By Sudhir Ranjan Das, M.A.

The Pali terms for caste are Jâti, Vaṇṇa and Kula which have also been used in the Brahmanical literature for the concept of caste. At the time of Buddhism the Aryan society was divided into four castes. The fourfold division of the society figures predominantly in the Pali literature. In the *Kaṇṇakatthala Sutta*, Buddha said, "There are four castes—the Kshatriyas, Brahmans, Vaisyas and the Sudras". In the Vinaya and the other Texts, the existence of the four castes including some minor castes is referred to. Buddha is again represented as often speaking of the miseries of the lower castes and the privileges and the advantages of the higher castes.

The most important feature of Buddha's conception of caste lies in the fact that He based the distinction on quality and not on birth. The Pali Literature shows that a Brahman or a Chandala is not so on account of his birth, but quality. "Not by birth one does become an Outcaste, not by birth does one become a Brahman ; by deeds one becomes an Outcaste ; by deeds one beomes a Brahman". Buddha's conception of caste is revealed to us by the definition of the Outcaste and the Brahmanas in the Text. We have a long description of the characteristic of the Outcaste in the Sutta Nipata which shows that such a man does possess such qualities as hatred, wickedness, hypocricy, etc. This justifies Buddha's attitude towards the Outcaste who formed a class but not a caste based on birth, which is proved by a story where the Chandala of the Srapaka caste attained the highest fame. His birth did not prevent him from being reborn in the Brahmana world. A Brahmana is one who is "thoughtful, blameless, dutiful, without passion, and who has attained the highest end. A man does not become a Brahmana by his platted hair, by his family or by birth ; in whom there is truth and righteousness, he is a Brahmana" (Dhammapada). Further Buddha said ; "I do not call one a Brahmana on account of his birth or of his origin, he may be called "Bhovadi" and he may be wealthy (but) the one who is possessed of nothing and seizes upon nothing, him I call a Brahmin. The man who knows his former dwellings, who sees both heaven and hell, him I call a Brahmin." Thus the idea that a Brahmana does not occupy a special position of superiority merely on account of his birth but that virtue alone constitutes a true Brahmana is also recorded in the Jatakas (Uddalaka Jataka).

Buddha's conception of caste as being based on quality is on a par with the doctrine preached in the Mahabharata. Thus Yudhisthira in reply to Yaksha says, "Brahmanhood is not based on descent, the study of the Veda or on learning. Character no doubt is the basis of Brahmanhood. He who offers Agnihotra or Fire sacrifices and at the same time curbs his senses is known to be a Brahman" Again the same Epic says that the Brahmana who is vain and haughty, who is addicted to vices and who yields to evil and degrading practices, is like a Sudra. Who always lives in virtue – righteousness, in self-restraint and truthfulness is a Brahman. A man becomes a Brahmana by his character." Similarly in the Gita the conduct of the Brahmana has been characterised by tranquillity, self-restraint, penance, purity, forgiveness, straightforwardness, knowledge, wisdom, realisation of truth and faith. These show that Buddha's idea of caste as based on quality is also corroborated by the Mahabharata.

Above all Buddha's conception is more important due to his declaration of the uselessness of the caste distinction. Buddha is neither a Brahmana nor a King's son nor a Vessa but a wandering mendicant. "Nor Brahmana am I ; Nor a King's son nor a Vessa ; having thoroughly observed the class of the *common people* I wander the world, possessing nothing". From this it follows that he laid emphasis on the fact that no real caste distinctions exist. He says, "Do not ask about descent, but ask about conduct ; from wood, it is true fire is born, (likewise) a firm Muni, although belonging to a low family, may become noble when restrained by humility." The caste distinction has been described also as unscientific. "There are numerous generic and specific marks distinguishing the several grasses, trees, worms, beasts, etc.; but these numerous marks are not to be found on men, as on all other living creatures; the distinction between man and man is individual, not specific or generic in its constitution." The Pitakas are emphatic in asserting the irrelevancy of all caste distinctions. Truth is open to all castes. Buddha says, "I do not admit any difference whatsoever between them. Just as if, Sir, a man were to kindle a fire with dry herbs another man were to kindle a fire with dry salwood and a third were to kindle a fire with a dry mango-wood or a fourth with a dry fig-wood, what think you, Sir, would these diverse fires kindled with diverse wood show any difference whatsoever in flame as compared with flame, in hue as compared with hue, in brightness as compared with brightness." Further the Madhura Sutta teaches that caste cannot ensure material success in life, cannot save the wicked from punishment, cannot debar the good from bliss hereafter, cannot shield evil doers from the criminal law and that above all for homeless ascetics it is a matter of indifference. Lastly Buddha emphasises on the uselessness of the caste on the part of the people while entering the Bud-

dhist order, "Just, Oh Bhikkhus, as the rivers when they are fallen into the great ocean renounce their name and lineage and henceforth they are reckoned as the great ocean—just so, Oh Bhikkhus, do these four castes, the Kshatriyas, the Brahmanas, the Vessas and the Sudras—when they have gone forth from the world under the doctrine and discipline proclaimed by the Tathagata, renounce their name and lineage and enter into the number of the Sakyaputtiya samanas." Similarly in the Gita Krishna preaches that all are equal to him ; every one, irrespective of caste and creed, can lay claim to his love. Even the Vaisyas and the Sudras attained the supreme. "Oh son of Prithu ; even those who are of sinful birth, Vaisyas and Sudras alike can attain the goal". Here both Buddha and Krishna preached the doctrine of equality for salvation or emancipation.

MY GARDEN PATH

By A. Christina Albers.

Within the inmost recess of my heart
There is a garden, filled with glowing flowers,
With silken lilies, silent jasmine bowers,
Where mystic palms whisper of occult powers,
And golden orioles and peacocks dart.

And at its farthest end, a gate ajar
Shows a hushed pathway, broad and far extending,
Vast, scintilating, silent and unbending,
Like a charmed dream in opal vapours,—ending
In a white vastness, where no shadows are.

Here the pearl cloudlets softly whisper "Peace"
Here silence slumbers fond in gold embraces,
And mystic dream moves hushed in moonlit places,
While a white hand in ivory letters traces
Those mighty words,—"Here find the Great Release."

WORLD'S END

By Bhikkhu Dhammapala

The world is misery! who needs a proof? Are we not all bearing witness to this statement by our constant effort and desire to improve upon it? If perfection were reached, why longer strive for it? But can perfection ever be reached by striving?

"gamanena na pattabbo lokass' anto kudâcanan": "not by going can ever the world's end be reached" (Ang. Nik: Book IV: Puññâbhi sandavagga).

"The end" has a double meaning: aim and finish.

Has the world an aim? What is the purpose of our life?

Conceived in ignorance, begotten by the lust for life and born of craving and kamma, our conception was a misconception. And what could be the purpose of a misconception? Does one ever ask a madman for the reason of his action?

Life has no reason to offer for its existence but as a mere result of ill-considered actions, it should be reconsidered and solved; for to understand a fault is to avoid repeating it. And this non-repetition will be the end, the finish.

Can this be done by striving? Any wills-act, be it good or bad, possesses the inherent power to reproduce itself, and hence it has the faculty to become Kamma-resultant. It is only by non-willing that the lust for life and life itself can be stopped on their endless road.

Should we then will non-willing? This would, of course, involve a contradiction in itself.

Non-willing cannot be considered as an ideal. It is like the zero at the end of a sum in mathematics. Zero was not the thing we were looking for, because zero is naught. But we were looking for the solution of the problem, and lo! zero proves the correctness of our calculation.

We wish to find the solution of this life of misery. This cannot be done by striving for the zero of non-willing, but by solving the factors of life i.e., ignorance and craving; these factors solved, non-willing will be the result, and the problem will be solved. Once having reached that zero-point, there cannot be a re-beginning. Zero multiplied or divided remains zero.

Not by meritorious deeds can Nibbâna be reached. For merit means Kamma; and Kamma, even meritorious (kusala) Kamma, leads to rebirth. But any rebirth even in the highest heaven is impermanent (anicca), unsatisfactory (dukkha), soulless (anattâ), wherewith the problem is not solved.

Impermanency and unsatisfactoriness can only be overcome when re-

birth is overcome. "Not by going can the world's end be reached".

Are meritorious acts then useless? They are good and useful as a help and a means, but not more than that. Considered as the aim they become ever harmful. For the Dhamma itself is compared with a raft which one should not carry along on one's shoulders after having crossed the stream. Meritorious actions are useful in keeping us aloof from bad actions. But if we live for the purpose of making merit, we make for ourselves a golden cage in which some day we shall find ourselves prisoners.

Is life in a golden cage more pleasant than in an iron one? In both, the most precious freedom is missing. Freedom is the goal; and any life is thraldom.

"Thus, brethren, understanding the figure of the raft, not to speak of unrighteous ways, ye must also leave righteous ways behind." (Majjh. Nik. I). Was not Nanda, the Lord Buddha's half-brother, put to shame by the Elders, because he performed the duties of a monk for the sake of his passions, for the sake of women, of the celestial nymphs of the heaven of Thirty-three, like a labourer who performs his work for hire?

If lust for life under any form is a delusion, it can only be overcome by knowledge, by insight into the fact that there is nothing to lust for. Or in other words: the understanding of the void or soullessness (anatta) in all beings as well as in ourselves automatically produces non-willing.

Craving must be overcome by detachment; but absolute detachment is only possible as a result of insight. This insight is the goal for which we must strive in earnest meditation. It is the goal, for it excludes rebirth under any form; the end.

LOST AND FOUND

By Bhikkhu D. Sasanasiri Thera.

All was lost. He had lost his wealth; his wife had lost her temper, and their seven daughters their husbands.

When the widowed daughters returned home, they brought with them their children who were many in number. And when the old man, returning from the woods, tired after the day's work, sat to his scanty meal, his children said to their children, "Go dears, and dine with Grand-pa", and those lean innocent little fingers, soon left the plate empty and sent *grand-pa* to bed with an empty stomach.

When he laid himself down to sleep, bugs bit him incessantly, and this only as a prelude to what was coming when his infuriated wife would appear. And from barns, that were once so full, there came to his weary ears throughout those sleepless hours, the noise of rats, that made havoc in the empty place, and reminded him of what would come in the morning, when the money-lenders would pour their abuse upon him, whilst surrounding his dwelling.

And when at last, in the small of hours of morning, his weary head found forgetfulness in sleep, his wife would kick him with her feet, shouting,—"Get up, you man, how dare you sleep, when the increasing debts multiply their interest? Soon the creditors will surround the house and the hungry children ask for food." Thus his short sleep was broken and tired and weary he rose.

Fate was against him in all things. Only yesterday he had sown his sesamum seeds, but a flooding rain had washed them away. His oxen too had fared badly. One by one they had died, until six days ago, the last of a herd of fourteen had succumbed. To the Brahmin Bharadvaja (for that was his name) home had become such a purgatory, that he could endure it no longer, and heart-sick and weary he fled into the wilds.

Now that morning, the Lord of Compassion beholding the world, saw the poor wanderer, and his pity rose. He therefore went to the wood where the restless Brahmin was, and there, in sylvan solitude he seated Himself. It was a morning full of beauty, the sun just peeped over the distant hills and peace pervaded the scene, when lo, the Brahmin beheld the Master. A feeling of intense comfort and bliss came upon him now; the Lord had healed the great wound in his heart, and he was moved to song,—

> "This Saint Serene has not lost his oxen nor seen his sesamum washed away by floods, neither does he hear the noise of hungry rats in barns that were once so well filled,—happy is He.

"This Saint Serene has not a mate unclean in body and speech, who breaks his scant hours of rest by rousing him with kicks and evil words. He has no widowed daughters who bring him their starving offspring. He has no creditors surrounding his house as soon as morning breaks,—therefore happy is He."

The Lord heard all this, and now in his divine voice, that was as soft as the dew on the lilies at His feet, he spoke to the unhappy man.

He reminded him of the turbulent state of the household life which is ever the same the world over. He reminded him of all the sorrows of existence from which none who is born, can escape. He spoke to him of the Great Peace and the Life of Bliss Eternal which would surely be his, if he would but seek.

The words sank deep into the heart of him who heard, and peace filled that heart, which but a while ago could not bear its burden of grief. The road of the homeless-life now lay open before him, and he spoke,—

"Oh Glorious One, Oh Gautama, Thy words have revealed to me the great hidden treasure of Truth; Thou hast opened to me the road that leads to salvation, let me, I pray, come to Thee as my refuge. Accept me in Thy Holy Order and teach me the Law. I leave the world with a glad heart to live in the Kingdom ruled by Thee." And the Lord granted him ordination.

The next morning the Lord went to Pasenadi, to the palace of King Kosala. The king, being informed of His coming, came out and worshipped Him. Then taking the begging bowl from the Lord's hand, he invited him to enter. A prominent and comfortable seat was prepared and the King himself served the Lord, washed His feet in scented water and anointed them with costly fragrant oil.

The rice gruel was served in a silver dish, but the Master refused to eat. The king was deeply touched by this refusal and attributed it to an act of negligence on his part, begging to be forgiven.

But the Lord comforted him by saying that he could not eat unless this aged monk, starved and emaciated, who accompanied Him, had eaten first. Upon that he handed the bowl to the monk, who ate. Seeing his hunger appeased and his feeble strength revived, the Master partook of the viands with which his royal host so copiously provided Him.

But the Lord looked troubled and the king begged to be granted to know the reason for this annoyance. The Lord then referred him to his companion, of whose troubles the king made solicitous inquiries.

The monk now told the story of his departure from his homestead, and how they who were left behind were harassed by creditors and faced by starvation. The king thereon ordered to be announced by drumbeat that he would pay the debts and called the creditors to the palace, where all

would be paid. He further made immediate arrangements for the maintenance of the monk's now deserted wife and for his daughters and their children.

Happy to have been able to do a service which pleased the Lord of gods and men, the king turned to the Master and asked if there was ought else he could do, to which the Lord's divine smile showed that he was pleased. The Raja then offered himself as a lay brother to the newly-made monk, whom he served with temporal necessities to the end.

Thus he, who had lost all, found all in the Doctrine of the Blessed One.

FOUR-FOLD KAMMA

By Dr. C. L. A. de Silva.

With respect to the method of giving effect to, there are four kinds of kamma.

The moral and immoral volitions or kamma caused by an individual are indeterminate and incalculable. Out of these, we will have to ascertain which one will cause rebirth. These are four methods of giving effect to rebirth by way of its strength, proximity, repetition and by some reserved force. Hence they are known as four kinds, which are as follows :—

(1) Weighty Kamma (Garukaṃ Kammaṃ).

(2) Proximate Kamma (Āsannaṃ Kammaṃ).

(3) Habitual Kamma (Āciṇṇaṃ Kammaṃ).

(4) Outstanding or Residual Kamma (Kaṭattā Kammaṃ).

(1) *Weighty Kamma* is a very strong and weighty moral or immoral volition, whose resulting effect cannot be prevented by another kamma. They are the sublime volitions in respect of moral kamma (Mahaggata cētanā) ; and the grave and heinous erroneous views and ideas (Niyata micchā diṭṭhi) and the five heinous offences (Pañcānantariya Kamma) which inevitably cause rebirth in Avici and other planes of misery in respect of immoral kamma.

The five heinous offences are the following :—(1) matricide, (2) parricide, (3) killing Arhans, (4) displacing the blood from the body of the Enlightened One and (5) Causing Schism among the Sangha.

The grave and heinous erroneous views and ideas are (1) there are no resulting effects of good or bad actions such as offering alms, either

in a small or large scale, which bears fruits ; (2) there is no world and there is no future birth ; (3) there is no mother and father ; (4) there is no apparitional birth ; (5) there are no Samanas and Brāhmanas (Bhikkhus and hermits) in this world who are leading holy lives and so on. Any one of the above-mentioned causes rebirth in a plane of misery during the next existence. This kamma cannot be prevented by any other kamma in any way.

The five heinous offences (Pañcānantariya Kamma) could only be caused by human beings and not by any other sentient beings. In the event of an individual committing all the five offences, that of causing schism among the Sangha is the one which will condition rebirth in a plane of misery and the other four will not bear fruits. Excluding this, if one were to commit the other four offences, then that of displacing the blood of the Enlightened One will take effect in rebirth and the others will not have any resultants. Including this too, if one were to commit the other three offences, then that of killing an Arahan will take effect in rebirth and the other two will not have any resultants. Excluding this too, if both matricide and parricide are committed and the mother is not a virtuous woman but the father is a holy and virtuous man, then the offence of parricide will take effect in rebirth and the other will not have any resultants. And if both the mother and father are not virtuous, then the offence of matricide will take effect in rebirth and the other will not have any resultants. And if both the mother and father are holy and virtuous, then, too, the offence of matricide will take effect in rebirth and the other will not have any resultants.

That an immoral weighty kamma cannot be prevented by good meritorious deeds can be demonstrated as follows: King Ajatasattu committed the offences of parricide, displacing the blood of the Buddha and causing schism among the Sangha. Later on in life, having listened to the exposition of Sāmaññaphala Suttanta, he repented for the crimes committed, obtained forgiveness from the Enlightened One, and, having implicit confidence in the Triple Gem, became the chief Upāsaka among the householders. After the Pari Nibbāna of the Buddha, he did an immense amount of meritorious deeds such as the generosity displayed in spending hundred thousands of millions in respect of the first convocation hall where five hundred Arhans under the leadership of the Ven. Mahā Kassapa congregated, rehearsed and recited the Tipiṭaka Dhamma, giving alms to them for full three months and taking such steps as are necessary for the preservation of the Dhamma for 5000 years. In spite of all these meritorious deeds, he is at this very moment undergoing suffering in the Lohakumba plane of misery, where the duration of life is 60,000 years.

The three kinds of individuals, who have the erroneous belief of the fact that there is nothing after

death (nātthika diṭṭhi), that everything is unconditioned (ahētuka diṭṭhi), that there are no good or bad actions (akiriya diṭṭhi), which fall under the category of Uchchēda diṭṭhi, are invariably destined after death to be reborn in the Avici (plane of misery). Some commentators assert that during the destruction of a kappa (aeon) these individuals are burnt by a fire that spontaneously originates in the air, and others that, when hundred thousand millions of worlds are being destroyed at one and the same time, these individuals undergo suffering in an Avici outside these.

Weighty Kamma in respect of good deeds are the nine sublime classes of moral consciousness, that is, five belonging to Rūpalōka. Individuals who develop the Jhānas are reborn in the planes of Rūpalōka and Arūpalōka. These kamma cannot be prevented from giving effect to by any other class of kamma. One who has developed the first Jhāna is inevitably reborn after death in the plane of first Jhāna. It is therefore called a Weighty Kamma. If an individual develops the first Jhāna and successively develops both Rūpalōka and Arūpalōka Jhānas up to that of conception of neither perception nor non-perception (Nēva Saññā nā Saññāyatana) and dies without hoping to be reborn in a particular plane, he will be reborn in the sphere of neither perception nor non-perception. But, if one, who has developed the five Rūpalōka Jhānas and the four Arūpalōka ones, were to desire rebirth in a particular plane either in Brahmalōka or Kāmalōka, he would be so reborn. In the latter case, one of the eight classes of moral kāmalōka consciousness such as preparation, approximation and so on preceding the Jhāna has the potency to cause rebirth in any of the Dēvalōkas as a powerful Dēva.

(2) *Proximate Kamma* is a moral or immoral volition of one who contemplates a kamma that has been previously performed at the time of death, or a moral or immoral volition that occurs at the time of death.

Proximate Kamma is of two kinds, namely, moral proximate kamma and immoral proximate kamma. Moral proximate kamma are moral deeds done at the time of death, during the latter stage of existence, and contemplation of the previously performed moral deeds at the time of death. Any of these gives rise to resultant effects in rebirth.

It is stated that, when king Dutugemunu was on his death bed, a book in which all important meritorious deeds were chronicled such as the construction of Ruanvalisaya, Lōhaprāsādaya and so on was read, he was not particularly pleased with what he heard till mention was made of the unique incident of giving alms in the forest, under very adverse circumstances after his defeat in the Chullanganiya battle, to an Arahan by dividing the meal brought by his minister into four parts. Then he was rapt in Joy as alms were given under very difficult circumstances, and the sign of kamma (kamma nimitta) appeared in the

process of thought just before death, as if he saw with his own eyes the Ven. Pindapātika Maha Tissa Thero standing with his bowl in front of him. Then he passed away and was reborn in the Tusita Dēvalōka spontaneously as a sixteen-year-old prince. From this it is clearly evident how a previously performed meritorious deed could appear before the mind-door as a sign of kamma just before the advent of death and give rise to rebirth preventing even greater moral deeds done during that existence.

Again a robber named Tambadāthika lived in Rājagaha who used to kill people. Just before his death he happened to give some milk rice to the Ven. Sāriputta Mahā Thero and heard the doctrine preached by him. This meritorious deed was able to prevent the demeritorious deeds of killing people in giving effect to rebirth, and it appearing as a proximate kamma gave rise to rebirth in a plane of fortunate sense experience.

In respect of immoral deeds appearing as proximate kamma, a Bhikkhu who had conducted a very virtuous life had committed the offence of plucking leaves (ērapattu), which is forbidden to one who has obtained upasampadā. Just before his death he thought of this offence and it resulted in conditioning rebirth as Erapatta Nāgarāja.

(3) *Habitual kamma* is a moral or immoral volition which has been repeatedly performed during a certain period or that which has been once performed and repeatedly contemplated. The story of Chunda Sūkara, slaughterer of pigs, who resided behind the Rājagaha Vihāre is cited as an example.

(4) *Outstanding or residual kamma* is a moral or immoral volition that does not belong to any of the three classes mentioned above, but called kamma because it has been done (katattā). It is a kamma that has been once done and never thought of afterwards. This class of kamma, in the event of there being no weighty kamma and so on receiving support from the correlation of succession or repetition gives rise to rebirth resultants. When it is not supported by the correlation of succession or repetition, then it does not give rise to rebirth resultants. If even a trivial meritorious deed has been done and it is repeatedly contemplated, that contemplation is called the correlation of succession or repetition. Thus, receiving support by such an action it is capable of giving effect to rebirth resultants.

The order in which these four classes give rise to rebirth resultants is first a weighty kamma ; secondly, a proximate kamma in the absence of a weighty ; and thirdly, a habitual kamma in the absence of a weighty and a proximate kamma ; and fourthly, an outstanding or residual kamma in the absence of a weighty, a proximate and a habitual kamma, provided it receives support from the correlation of succesion or repetition. This is according to the opinion of the Ven. Anuruddha Ācariya.

According to the sub-commentary Abhidhamma Avatāra habitual

kamma is more powerful than the proximate kamma.

That a weak proximate kamma can oust a powerful habitual kamma and give rise to rebirth resultants can be understood from the following illustration. Suppose there is a weak, old and feeble head of cattle amongst the strong and powerful ones in a cattle shed lying down near the door. Whenever the door is opened, this weak, old and feeble one will go out of the door before the more powerful ones lying down at the back. Similarly, however weak a proximate kamma may be, if it comes within the avenue of the mind-door at the time of death, it will give rise to rebirth resultants preventing the powerful habitual kamma from giving effect to rebirth resultants in the next existence. In this illustration the weak, old and feeble one is like the proximate kamma and the strong, powerful ones are like the habitual kamma.

The outstanding or residual kamma may be an aparāpariya kamma of previous existences too, that is, the second to the sixth apperceptions in a process of thought, which may give effect to rebirth resultants whenever opportunity affords.

(To be Continued)

WAR AND BUDDHISM

By Maung Ba, B.A., M.Sc.

Why men devote themselves to religion is because they desire to find a way of avoiding and escaping from the sorrows and sufferings of this world. It is only when men have suffered from the pains and sorrows of this life that they seek for their salvation. From personal experience, men have come to know what these pains and sorrows are which made them suffer. Many of the nations of the world are at present undergoing indescribable sufferings, due to the horrors of war. In their hatred and struggle for supremacy, men have lost their senses and have been able to kill and destroy each other like beasts of prey, in fact they are worse than beasts, for they possess intelligence and ingenuity, which the beasts have not, and thus men, by the use of their intelligence and their ingenuity, have manufactured weapons of war, which have been instrumental in wholesale slaughter of human beings, massacres of count

less numbers of lives, terrible bloodsheds and indescribable pains and sufferings among all those concerned, directly or indirectly, with the incidence of warfare. All this is unjustifiable ; for, urged on first by their greed, which then led them to hatred, men have entirely lost all sense of compassion, fellowfeeling, clemency and humanity, that is, they are now no longer human beings, and so they have discarded all the principles of what human beings prized as of the utmost value to well ordered life in this world, namely, every vestige of the sense of honour and justice, so that might has become right. What is it that has brought about all these changes? Whose fault is it? A superficial study of their causes will mislead one for a host of explanations, constructions other than the right one will be put upon them, the whole question will be misrepresented, distorted and perverted, and excuses will be made and justification will be sought for their actions. The aggressor nations in this war can offer no excuse, which will exonerate them, but for men to kill each other, whether war or no war, cannot be justified, the act is simply indefensible, as it would be indefensible to kill one's own son or brother. Men of all nations should have now learned from actual self experience that enjoyment and pleasures, derived from the use of worldly goods and gratification of the senses, cannot give true happiness, and that, instead, they will lead men to greed and hatred of each other, resulting in quarrels and strifes, and ending in bloodshed and warfare, with the attendant whole-sale destruction of lives, loss of all sense of proportion, honour, justice and feelings of humanity. The real explanation as to what has caused all this, and what has brought about these terrible results in warfare, as well as how this may be avoided and made to cease, can only be sought in the Truths taught by Buddha—The Four Noble Truths of Sorrow, Cause of Sorrow, Cessation of Sorrow and The Way to the Cessation of Sorrow. Men of all nations should re-educate themselves in the light of these Teachings of Buddha. It is not understanding the real cause of Sorrow and Suffering that has led men to strifes and bloodsheds. A right understanding of this has not been gained. Men, in their ignorance, have sought for happiness in worldly objects and sensual pleasures, and by acquiring them, they believe they can fulfil their wants and needs, which they, in their blind ignorance, think, will bring them satisfaction and peace. Buddha, however showed us that these objects and these pleasures of the senses are not real, and what is not real cannot give true happiness. He taught us that what causes sorrow and suffering is Ignorance which gives rise to Desire and Craving, with their attendant Greed and Hatred, due to our delusion and wrong notions of the nature of these worldly goods and sensual pleasures. Sense of feelings and sensations due to sense impressions from external

objects, are the feeding principles for the arousing and development of Desire and Craving, which are the creators of Sorrow, for, to men, in their ignorance, the perceptible is the real and this delusion makes men desire for more and more of the worldly goods and sensual pleasures, thinking that the acquisition of these will give them satisfaction and happiness. But the tendency of human nature, steeped in Desire and Craving, is to long for more and more and the more they get, the more they desire for, and thus the gratification of these sensual pleasures derived from these sense objects never comes to an end. So long as this Desire and Craving exist in men, there can be no satisfaction of their wants and this non-fulfilment of their desire and craving always brings discontent, dissatisfaction and hatred, causing sorrow and suffering. We may therefore ponder over this to find out what is to be the right way to prevent this sorrow. Since the acquisition of these external worldly objects, and gratification of sensual pleasures, cannot stop us from desiring for more, with its attendant discontent and dissatisfaction, causing sorrow and suffering, the only way is to deal with the inner working of our mind, and to realize that it is the attitude of our mind that must be changed, that it is the Desire and Craving ingrained in us for worldly goods and sensual pleasures that must be kept in check and to convince ourselves of this fact that only by eradicating desire and craving, which lead us to greed and hatred, that we can escape from Sorrow and gain peace and happiness. Buddhism alone, with its Teaching of the unreality of worldly goods and sensual pleasures, can show us the Way to the cessation of Sorrow and Suffering. Only the profession of Buddhist teachings and the practice in self experience of the Four Noble Truths can bring peace into the World.

Banner of Peace by N. Roerich.

CONVERSION OF SRI SANKARACHARYA TO BUDDHISM

Good or True!

By Dr. R. L. Soni, M.B., B.S., F.R.H.S.

The observations made by the Latvian Buddhist priests, the Right Venerable Vagindra Mantramitra and his disciple the Venerable Ananda Maitreya, in the course of their communication entitled 'Sri Dharmakirti, the Indian Kant', published in the August, 1941 issue of the Maha-Bodhi Journal, on the subject of the relation of Sri Sankaracharya to Buddhism and his conversion to it, are highly interesting, quite thought-provoking, and as far as we know are definitely original in nature. These observations have, in fact, introduced a new controversy on the subject.

Sri Sankaracharya has long been known as a profound classical scholar of Indian philosophy, who in his emphatic re-statement of Vedantic doctrines and their propagation recognised no obstructions, whether intellectual, personal or material. He is said to have not only very successfully overcome intellectual opposition from various groups of religious thought existing in India in his time, through the zealous application of his critical faculties, which as evidenced by the intellectual depth of his various commentaries he possessed to a profound degree, but he is also incriminated for having instigated actual mass persecution of the then-existing Buddhist community in India and, therefore, for the final expulsion of Buddhism from the land of its birth. The expulsion of Buddhism from India is a subject on which the writer has spent some time, and though he has come to form certain opinions he cannot be said to have arrived at final conclusions as yet. But he feels convinced that Sri Sankaracharya could not be responsible for the ghastly persecutions attributed to his good name. In fact the writer is inclined to accept Sri Sankaracharya as an admirer of the Light of Buddhism and considers him as a Buddhist covered over with a chimney of Vedanta. He owes him respect for having Buddhistised, so to say, Vedanta—the ancient Brahministic Vedanta. On account of this, the writer read with great interest the observations of the Venerable Latvian priests, and he would feel glad if the observations were further substantiated and their truth established, for that would clear not only an important point connected with the history of India but also a vital point connected with the past history of Buddhism and the further progress of this Dhamma.

One thing is quite certain about Sri Sankaracharya and that is that he was a born logician and critic and that he, within the compass of a less than two decades, accomplished such a colossal intellectual feat that, since the time of the Buddha, had perhaps never been witnessed in the intellectual history of the world. Any religion should be proud to accept such an intellectual giant in its fold.

Truly speaking, there is not much difference between the highest flights of Vedanta as attributed to Sri Sankaracharya and the best teachings of the Dhamma as preached by Lord Buddha. Lord Buddha's teachings are such that they cannot come

in conflict with any body sincere and open in the practice of his faith, whatever it be: much less will His teachings conflict with Vedanta of Sri Sankaracharya, which has not only much in common with Buddhism on points of virtue, kamma and rebirth etc., but also on such vital points as 'Atma', progress and Final Release. It is a pity that these vital points of agreement between the two greatest of all intellectual philosophies, are not much known to nor much appreciated by the masses who take great pleasure in living by the differences which are not very important. It should be known that in Vedanta, Atma (soul) is recognised not as a permanent entity. Dukkha of existence *i.e.*, māyā, is attributed to Avijja, i.e., ignorance, and the blossoming of the eye of Supreme Wisdom or Buddhi annihilates Ignorance, the mother of existence, and opens the gates to Infinite Bliss. Such vital doctrines of Vedanta are in sufficient agreement with corresponding doctrines of Buddhism. No wonder that Sri Sankaracharya is at times called 'a hidden Buddhist'. Therefore in the light of these facts, it is not improbable that a master-mind like that of Sri Sankaracharya was converted to the doctrines of the Great Buddha, by another master-mind in logic and dialectics, namely Sri Dharmakirti. But probability is not certainty. It would be very good if the views expressed by the Venerable Latvian priests were proved true. But, before such views can be accepted, much will have to be proved. Among other things, we have to establish that Sri Dharmakirti and Sri Sankaracharya were contemporaries, that historical and other references are available to show that Sri Sankaracharya, dejected by his repeated intellectual defeats, repeatedly drowned himself and was reborn again and again with the avowed purpose of defeating Buddhism, and that he, having repeatedly failed in his endeavours, was finally converted to Buddhism by Sri Dharmakirti. If these events be true, references or cross-references should not be lacking in ancient literature. It would be really strange, that if Sri Sankaracharya died of drowning, the fact should find no mention in contemporary literature. The common idea is that he died of the effect of haemorrhoids (piles) at the age which is disputed to be between 32 and 36 years. It may be said that the great Brahmin intellect, after Buddhism had vanished from India, must have tried its best to expunge all references to the story of such a disgraceful death of the great Sri Sankaracharya, their leader in the intellectual field, but such an assertion cannot be easily believed without some proof. On the other hand it is just possible that the Buddhists to glorify their doctrine and in their attempts to exalt the greatness of Sri Dharmakirti, who in fact in virtue of his really great intellectual powers required no props, could have made a story which could appeal well to their followers. The writer has no hesitation in emphasising this point for it is a known fact that in the history of religions imposition of such artificial props are not rare events.

We hope the Venerable Latvian priests will throw further light on the subject and quote the actual authorities on which they base their views. We shall be very glad if their views are proved true, for Sri Sankaracharya, the intellectual giant of the Vedantists, will become a Buddhist property.

NOTES AND NEWS

The Birthday Anniversaries of the Ven. Sri Devamitta Dhammapala and Mrs. Mary E. Foster.

The birthday anniversaries of the late Ven. Sri Devamitta Dhammapala and Mrs. Mary E. Foster, the greatest benefactress of the Maha Bodhi Society, which fell within the month of September last, were duly observed by the members at the Society's centres all over India. Glowing tributes were paid to their memory at a well attended meeting held in the hall of the Mulagandhakuti Vihara at Sarnath, presided over by Dr. B. L. Atreya, Professor of the Benares Hindu University. Speakers included Revd. Jagadish Kasyapa, Revd. H. Dhammananda, Sister Vajira and Mr. Bageswarilal, Head Master of the Hindi Middle School. The speakers dealt on the uniqueness of the services rendered to India by the Ven. Sri Devamitta Dhammapala by reviving the noble religion of the Buddha in the land of his birth. The President, in bringing the meeting to a close, paid his tribute of respect to the memory of the greatest apostle of Buddhism in modern times.

* * *

Golden Jubilee of the Society.

News has reached us from Ceylon that our General Secretary, Mr. Devapriya Valisinha, visited Galle, Matara, Ratnapura, Horana, Kalutara and other towns in order to get the Buddhists interested in the forthcoming Jubilee of the Maha Bodhi Society. He addressed meetings at these places and there was great enthusiasm among the people. He was also able to obtain some assistance for the proposed Dhammapala Guest House in Calcutta.

* * *

Buddhist Work in Malabar.

We are glad to be able to state that the Buddhist activities started by the Society in Calicut and other centres in Malabar are progressing satisfactorily. The General Secretary of the Society visited Calicut on the 28th September. He was given a hearty welcome at the Station by Bhikkhu Dharmaskhanda, Mr. Manjeri Rama Iyer and other Buddhists on the occasion of his first visit to the place. Under the auspices of the Maha Bodhi Buddhist Mission, the General Secretary delivered a lecture on "India's Greatest Gift to the World" at the Annie Besant Hall on the 29th. On the 30th, Mr. Valisinha accompanied Rev. Dharmaskhanda and party to Manoor where he declared open the Buddhist School erected with the generous contribution of Seth Jugol Kishore Birla. The School is

situated on a picturesque hill overlooking the sea on one side and a winding river on the other. There was a large gathering present. A procession from the Railway Station carrying a large picture of Lord Buddha reached the school at 5 p.m. The meeting which began at 5-30 p.m. was addressed by the General Secretary, Mr. Manjeri Rama Iyer and Revd. Dharmaskhanda, who stressed the need of popularising education among villagers. The School was named "Vidyodaya Vidyalaya" after the famous seat of Buddhist learning in Ceylon. The General Secretary also performed the pleasant function of planting a Bodhi Tree in the compound of the School. From Calicut the General Secretary came to Bangalore where he visited the Universal Buddha Society in the company of Mr. A. S. R. Chari, its President. Mr. P. Lakshmi Narasu, the Secretary, showed him round and presented him a set of the Society's publications. After visiting the Maha Bodhi Asram at Madras, the General Secretary returned to Calcutta on the 6th October.

* * *

Calcutta Mayor in Colombo.

The Mayor of Calcutta, Mr. P. N. Brahma, visited the Maha Bodhi Society headquarters at Maligakanda, Colombo, on Wednesday evening and was received by the members. The Mayor was garlanded by Mr. Rajah Hewavitarne, M.S.C.

Mr. Devapriya Valisinha, General Secretary of the Maha Bodhi Society of India, introduced the Mayor to those present.

Mr. Hewavitarne, in welcoming him, said that the Maha Bodhi Society was very grateful to the Calcutta Corporation for the help they were rendering the Society in giving the Maha Bodhi Library at Calcutta an annual grant.

Mr. Brahma thanked the Maha Bodhi Society for the welcome. He said that they were grateful to Lanka for givng them back the religion of the Buddha which they, in the early days, had rejected but which had been adopted by the Sinhalese. The Bengalees had given the Sinhalese their culture and their nationality and now they in turn gave the Bengalees that wisdom of the ages. He was glad to mention that their chief education officer was a Buddhist. He also said that the preachings of Sankaracharya in South India did not affect Lanka, a country 150 miles away but affected Bengal nearly 2,000 miles away in North India and that was due to the firmness of character and tenacity of mind of the Sinhalese.

In conclusion he paid a tribute to the work of the Maha Bodhi Society and to the late Anagarika Dhammapala whom he described as the great Buddhist missionary of the 20th Century.

Mr. Brahma and party later visited the Maligakande temple. The Mayor thanked the Ven. Baddegama Piyaratane Nayake Thero who welcomed him.—*Ceylon Daily News*, 22nd August, 1941.

Mr. P. P. Siriwardene, B.A.

At the last Annual General meeting of the Ceylon Maha Bodhi Society, Mr. P. P. Siriwardene, B.A. was elected Honorary Secretary of the Society for the ensuing year. Mr. Siriwardene is not a stranger to our readers as he was the editor of this journal for over two years. He also officiated as Secretary of the Indian Maha Bodhi Society during Mr. Volisinha's absence in England. His success as the executive head of the Indian Maha Bodhi Society makes us feel confident that his term of office in Ceylon will be similarly successful. While congratulating him for the confidence placed in him, we hope he will infuse greater enterprise and vigour into the activities of the Society in Ceylon.

* * *

Dr. Bimala Churn Law's Bereavement.

We have learnt with deep regret the passing away of the only son of Dr. Bimala Churn Law after a brief illness. Dr. Law is well known as a Pali Scholar and the author of numerous books on Buddhism. His son's untimely death has caused intense sorrow among all those who have known Dr. Law and valued his services to Buddhist scholarship. We express our deepest condolence with Dr. Law in his great loss. "*Aniccā vata saṅkhārā*".

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THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2485 NOVEMBER, C. E. 1941 [No. 11

WHY SHOULD NOT BUDDHISTS STUDY ALIEN RELIGIONS?

An unpublished article of the LATE VEN. SRI DEVAMITTA DHAMMAPALA.

The word Buddha connotes perfect Wisdom. He, who knows the Four Truths is in possession of *Bodhi*. It is not a title conferred by a king, nor is a Buddha worshipped, because He is born in a royal family. The supreme condition is obtained by the fulfilment of the Ten Pāramitās. When our Lord went begging in the streets of Kapilavastu, His royal father came running to him and said to the Blessed One that a descendant of the great King Ikhsvaku never begged, and asked the Buddha that He should not bring shame on the royal family by adopting the life of a mendicant. The Blessed One answered, "Maharajah, I come from the race of the Buddhas, and the Buddhas begged their food from the people."

After the attainment of the supreme Buddhahood the Blessed One realized the bliss of Nibbāna, sitting under the Bodhi Tree for a week, and He spent the subsequent six weeks in six different spots in enjoying the bliss of emancipation. When He was sitting at the foot of the Ajapāla Banyan Tree, the chief of the celestial world, Māra, approached the Blessed One and requested Him to take rest and silently enjoy the bliss of Nibbāna, which was now His own. The Blessed One rebuked Māra and said, "I shall not take rest, nor shall I pass

away to Nibbāna until I train Bhikkhus, Bhikkhunīs, Upāsakas and Upāsikās, who will proclaim my Doctrine and make Disciples, and conquer the empty alien religions". The Pāli words are *paravāda maddana*, and *suññā parappavādā*. The Buddha proclaimed the Arya Dhamma, the Arya satya, the Aryamārga, the Doctrine of the Aryan, the Aryan Truths, and the Aryan Way. Whatever system that did not proclaim the Aryamārga, was condemned as void and alien. The Noble Eightfold Path of Right knowledge of good and evil, Right Aspirations, Right Speech, Right Deeds, Right means of Livelihood, Right Exertion, Right Analysis and Right Unity of Mind is the Aryamārga. That which teaches the opposites of the eight aspects of Aryan Truth, is devoid of truth and alien to the Aryan spirit. Certain religions teach bestiality, certain social cultures teach drunkenness, certain religions eat up the body of the dying god and drink his blood, certain religions invite simpleminded people to the tabernacle of their god and induce them to drink wine and get drunk. Such religions are void of truth and are alien, and they must be expunged, because they bring unhappiness to the world.

The Buddha discovered the Noble Truth by adopting the life of self-abnegation, asceticism and renunciation. He practised loving kindness towards man and animal, and proclaimed the Doctrine of Love and Wisdom. Jealousy, Envy, Anger, Hatred, Egoism, Cruelty, Vengeance He had uprooted from His mind. Desires of the flesh He was free from absolutely. He did not want personal worship of people. He was above gods and lords by His Wisdom and all pervading Love. His perfected heart was cooled by the breeze of loving compassion. He wished to save all, and never threatened hell fire for those who would not accept Him. The capriciousness of savage gods of pagan peoples is visible in their daily habits. Cunning, treacherous, full of hatred, are the gods of alien religions.

The chief Disciples of the Blessed One were mostly of Brahman caste. They were very learned, and having failed to find perfect Truth in their systems, they came to the Blessed One and seeing Him and hearing His Doctrine of Cause and Effect, and of the final consummation of an infinite state of bliss and rest for those who are striving to live the perfected life, they become His disciples. They too were free from jealousy, envy, hatred cunning, illwill, deception, hypocrisy, lusts of flesh, sensual desires, cursing others and never showed vengeance. They did not pronounce anathema (marana) on other people for not accepting their views. They knew that this world is not going to end and that man was not going to be annihilated after death. They saw an infinite past and infinite future, and to threaten people with an eternal hell fire was to them foolish. *Truth* is eternal, not *error*. If error were eternal there could not be Truth. An eternal hell was the creation of a hallucinated brain. We all know that Truth is supreme, and

to be told that hell is eternal is an acceptance of a most vicious ethic based on error. But in this world sensible people are in the minority. In order to frighten foolish people eternal hell fires were created. Hell fires are for savages, not for cultivated peoples in the noble Aryan doctrine, who walk in the path of love and wisdom. The Blessed One opened the door of Immortality and closed the door of hell. Blessed are they who follow the Noble Aryan Eightfold Doctrine and accept the Blessed One as the Guide and Example of love and wisdom.

Unfortunately the Bhikkhus and Upāsakas and Upāsikās are ignorant of the alien barren systems, that preach destruction of life, whose followers without any remorse or compunction, mislead the simple-minded by their abominations and make them drunkards. They have no scruple to destroy other lives, and they destroy themselves by their drunken habits. It is therefore time that Bhikkhus and Upāsikas should study the barren alien un-Aryan foolishnesses, and protect the children from going astray.

Destruction of life leads to bestiality, and drunkenness leads to insanity. It is only when one does study the ennobling Aryan Doctrine of the Aryan Saviours, that one is able to discover the abominations of alien systems.

Until it is settled, and the idea of God relegated to the past with the idea of ritual magic and other products of primitive and unscientific human thought, we shall never get the new religion we need. In that new religion, man must make up his mind to take upon himself his full burden, by acknowledging that he is the highest entity of which he has any knowledge, that his values are the only basis for any categorical imperative, and that he must work out both his own salvation and destiny, and the standards on which they are based. To put off this burden on to the shoulders of an imaginary God is to shrink from full responsibility, and to hinder man from arriving at his full stature.

Julian Huxley.

FA-HIEN'S INDIAN TRAVEL

BHIKKHU SILABHADRA

Of the three Chinese travellers who made themselves famous for their Indian travel, Fa-Hien is one, the other two being I-tsing and Hiuen Tsang. Fa-Hien arrived in India towards the close of the year 399 A.D., about two hundred years earlier than Hiuen Tsang. The object of all these travellers was to gather a complete collection of the Buddhist Tripitakas which were not all available in China at the time they set out on their journey to India.

Fa-Hien had four companions in his pilgrimage, their names being Hoei King, Tao Ching, Hoei Ying and Hoei Wei. This band of devoted Buddhists burning with a zeal to see the country of the Lord and collect His teachings in their pure state at the place where He preached His Doctrine, left their native place Chang'an in China. After passing through various places covering a distance of 1500 *li*, the pilgrims reached the kingdom of Shen Shen which is situated in the neighbourhood of the lake of Lob. The king of the country was a respecter of the law. The number of monks in the kingdom was estimated by Fa-Hien to be about four thousand, all belonging to the Mahâyâna sect. Besides the shramanas the laymen also were followers of the "Law of India". From this country as one proceeded towards the west, one traversed kingdoms in the journey which represented a tract in which all the clergy applied themselves to the study of the "Books of India and the language of India". Unfortunately, Fa-Hien does not tell us the name of the language he refers to, although presumably it is either Pali or Sanskrit which were the only languages in which the scriptures were recorded in India.

The party stopped at this place for a little over a month and then continued their journey taking the north-westerly direction. After travelling fifteen days, they reached the kingdom of Ou I. The ecclesiastics of this kingdom numbered four thousand and were of the Hinayâna persuasion. Fa-Hien visited the king of the country Koung Sun and enjoyed his hospitality for over two months. But the party found the inhabitants of the place inhospitable and some of them went to the neighbouring country of Kao Chaang to obtain assistance for the journey. Fa-Hien and the rest were provided by king Koung Sun with provisions. Thus equipped they set out once more and advanced in a south-westerly direction.

They passed through a sandy wilderness without any human habitation for a considerable distance and after

a journey of one month and five days found themselves in Yu Thian. This place has been identified with the town of Khotan. The people of Yu Thian had founded a very rich country, where all were devoted Buddhists. Thousands of monks were found there, many of them being followers of the Mahâyâna system. There were small stupas before the gate of every house, and monasteries where strangers received hospitality. Fa-Hien and his party were accommodated by the king of Yu Thian in a vihâra which bore the name of Kiu Mati which is most probably a corrupt form of Sanskrit Gomati. It was a Mahâyâna temple containing three thousand Bhikkhus. The monks here, when seated at their meals, maintained perfect silence and never spoke to each other during repast.

Here three of the party Hoe King, Tao Ching, and Hoi Tha separated themselves from Fa-Hien and proceeded in advance towards the kingdom of Kie Chha, a place which has not yet been identified, Fa-Hien and the rest of the party remaining behind with the object of witnessing the Procession of Images. The latter remained in Yu Thian for three months. In the kingdom, which had fourteen large Sanghârâmas and innumerable smaller ones, the occasion of the Procession of Images was a great one. "On the first day of the fourth moon", which would correspond to the first of the moon of Âsâra, they swept and watered the streets of the town and adorned its roads and squares. Tapestry was spread before the gate of the city ornamented with hangings. The capital was in a joyous mood. The king, the queen and the ladies of the nobility were stationed at the city gate. The monks of Kiu Mati, greatly honoured by the king, took the lead in the Procession. At a distance of three or four *li* from the town, a four-wheeled car was constructed for the images which were about thirty feet in height. It was gorgeously decorated and in the middle of it was placed the Image of Buddha with one Bodhisattva on each side. Around and behind were the images of the gods, all being carved in gold and silver. When the Image was within one hundred paces from the city gate, the king removed the crown from his head, dressed in new garments and advanced barefoot holding perfumes and flowers in his hands. In this way, he issued from the city, with his retinue following him, to march in front of the Image. He prostrated himself at its feet and worshipped it with flowers and burning incense. Just when the Image entered the town, the ladies and young girls waiting in the pavilion above the gate profusely scattered all kinds of flowers from all sides till the car wore the appearance of a huge mass of flowers.

Each Sanghârâma held the procession on a particular day and the ceremony commencing, as is mentioned above, on the first day of the fourth moon, concluded on the fourteenth day. On the conclusion of the Procession, the king returned to the palace with the royal ladies.

There was a Sanghārāma called the New Temple of the King about seven *li* west of the town. It took eighty years to build and rose to a height of two hundred and fifty feet. The period of construction of the temple covered the reigns of three kings. Its fame was widespread and the kings of the six countries to the east of the Tsoung Ling ranges sent to it precious gifts and alms in abundance.

The Procession of Images over, Fa-Hien turned towards the kingdom of Tsen ho and after a journey of twenty five days arrived at that country. This region has been identified with the tract extending from Ingachar in modern Kashgar to Youl Arik in Yerkiyang. The king of the country was a devoted Buddhist and there were in it about one thousand monks mostly belonging to the Mahāyāna sect. The pilgrims, after staying here for a fortnight, marched towards the south and entering the Tsoungling mountains reached the kingdom of Yu Hoei. This country has not been identified yet. One authority suggests that it is modern Ladakh, but the accuracy of the suggestion is doubtful. However, the party, after refreshing themselves at this place, resumed their journey and travelling twenty five days found themselves in the kingdom of Kie Chha.

The king of Kie Chha celebrated the Pan Che Yuesse or the Quinquennial Assembly. This ceremony took place in the spring season and was the occasion of a great assembly to which shramans from all directions were invited. The meeting place was pompously decorated. A throne was prepared and adorned with lotus flowers of silver and gold, and gorgeous seats were arranged below it. The king and his officers came to the gathering and performed their devotions according to the Precepts. The ceremony over, the king distributed his horse, saddle and bridle, as well as the horses of the principal officers of the kingdom and other distinguished persons, together with woollen stuffs and all other things the shramans might require. All the officers bound themselves by vows, and distributed alms. This assembly held every five years, mentioned by Fa-Hien, was most probably in pursuance of the religious festival ordained by Emperor Asoka and extended to the neighbouring Buddhist countries by his influence. In the Emperor's third edict, he says—"Thus spoke the heaven-beloved king Piya-dasi: by me after the twelfth year of my anointment, this commandment is made! Everywhere in the conquered provinces among the faithful, whether my own subjects or foreigners, 'after every five years', let there be a religious instruction for this express object, Yea for the confirmation of virtue and the suppression of disgraceful acts. Good and proper is dutiful service to mother and father;—towards friends and kinsfolk, towards Brahmans and Sramans, excellent is charity; prodigality and malicious slander are not good. All this the leader of the congregation shall inculcate to the assembly with appropriate explana-

tion and example." The Chinese expression Pan Che Yuesse appears to have originated from the words of the edict Panchasu Panchasu Vassesu.

Fa-Hien says that there was in this kingdom a stone vase into which the Buddha spat, also a tooth of the Lord in honour of which the people of the country had erected a stupa. There were more than a thousands monks there, all being followers of the Hinayāna. They made use, Fa-Hien says, of wheels which obviously means prayer wheels such as are even now used in the northern countries including Tibet.

This kingdom is situated in the midst of the Tsoung Ling ranges mentioned before. It took the pilgrims one month to cross these mountains. They marched towards the west and gradually arrived in what Fa-Hien calls "India of the North" which represents the land now called Afghanistan. On entering the boundaries of this land, the party came upon the kingdom of Tho Ly. This place has not been identified, although it is supposed to be the same as Darada.

In this little kingdom the monks were all of the Hinayāna sect. There was in it, so Fa-Hien says, an Arahan who by his supernatural power transported a sculptor to the Tushita heaven, the abode of Bodhisattva Maitreya, to study the stature and features of Maitreya so that on his return he might carve in wood an image of the Bodhisattva. The sculptor made three ascents to contemplate the Bodhisattva, and when his study was complete, executed a statue about eighty feet high. The kings of the country worshipped the image which, in Fa-Hien's time, still existed.

The party continued their journey in a south-westerly direction and travelling fifteen days arrived at a place where they crossed the river Indus by means of a bridge of ropes. They now found themselves in the kingdom of Ou Chang. This word Ou Chang is but a corrupt form of Udyāna. The kingdom of Udyāna was situated in a place which is near Attock. Fa-Hien says that this kingdom formed the extreme northern portion of India. The language they spoke there was that of the Madhya Desa. The mode of living of the people and their dresses were also those of the Madhya Desa. The Dharma of the Buddha was held in the highest reverence in the kingdom which had in it about five hundred sanghārāmas, the inhabitants of which were all followers of the Hinayāna. The Sanghārāmas largely received strangers and Bhikkhus and entertained them for three days. After three days they were warned to seek other shelters.

The Buddha left the impression of his feet in this kingdom. It was there when Fa-Hien visited the place. There was also in existence the stone upon which Buddha's clothes were dried in the sun, and the place where He converted the wicked dragons. From this country the pilgrims journeyed south into the kingdom of Su Ho to.

This country was in the south of Udyāna and has been mentioned by

Hiuen Tsang in his itinerary as Shuvavastu. Fa-Hien found Buddhism flourishing in this country also. This is the place where the incident which is the subject matter of Sivi Jātaka took place. The Bodhisattva tore his flesh and offered it to a hawk to redeem a dove pursued by it. After the Enlightenment, the Buddha passed by this place with his followers and pointed out to them the spot where he saved the dove. The people of the country thereupon erected a stupa on it in memory of the event.

From Su Ho to, the party after a journey of five days arrived at the kingdom of Khian tho wei. This is Gandhāra of the Hindus and Buddhists and identical with Kandahar of the Musalmans. The king of the country has been described to be Fa i which in Chinese means 'extension of the law'. It is surmised that this name is a translation of the Sanskrit name Dharma Vardhana. Fa i has been said to be the son of Ayu which is a Chinese form of Asoka, the Emperor of Magadha, whose rule extended as far as Gandhāra. It was in this country that the Buddha, in the days when he was a Bodhisattva, gave his eyes in charity. Here also the people had erected a great stupa in commemoration of the event. There were many followers of the Hinayāna amongst the inhabitants.

At a distance of seven days journey from the kingdom of Khian tho wei, to the east of it, there was that of Chu sha shi lo. Fa-Hien says that the word signifies in Chinese the Severed Head. As a Bodhisattva, Buddha offered here his head in alms. Hence the name of the kingdom. Whatever Chu Sha Shi Lo might mean in Chinese, there seems to be no doubt that it is but a transliteration of the name Takṣaṣilā, the modern name of which is Taxila. Hiuen Tsang, in the account of his travel, has referred to this place as Tan Cha Shi Lo and mentioned the existence there of a monastery in memory of the "gift of the head."

Further to the east was the place where the Bodhisattva, on seeing a tiger perishing of hunger, cast his own person before it to save its life. There were two great stupas in these two places where the kings of these countries as well as the nobles and the people were eager to worship. There were uninterrupted scattering of flowers and burning of perfumes at these places. These two stupas together with those of Su Ho to and Gandhāra were called by the people of the country the four great stupas.

Next, the pilgrims visited the kingdom of Foe Leou Sha. This is Purushapura transcribed by Hiuen Tsang as Pu-lu-sha-pu-lo, and is identical with modern Peshawar in the North West Frontier Province. In the ancient days, says Fa-Hien, the Buddha, when passing through this country addressed Ananda and said, "after my parinirvana, a king shall appear of the name of Kanishka who shall erect a stupa on this spot." In keeping with this prophecy, Kanishka appeared in the World. He undertook travelling and when he passed through this country, Indra, king of the gods, produced a young cow-herd erecting a stupa on the road.

Kanishka asked him, "what are you doing?" The cow-herd replied, "I am building a stupa to Buddha." This led the king to have a stupa built over that of the cow-herd. This stupa was forty toises (equivalent to four hundred English feet) high and became famous as superior to all the other stupas of Jambudwipa.

The alms-bowl of Buddha was in this kingdom. Formerly the king of the Yueti, a celebrated nation of ancient Tartary, invaded the country with a powerful army with the object of getting possession of the sacred alms-bowl. His military adventure was successful but he failed to gain the object for which he undertook the expedition. He seized the sacred bowl and placed it on a richly caparisoned elephant which, however, could not move and fell to the earth. He then had a four-wheeled car brought and placed on it the cherished treasure. Eight elephants were yoked to draw the car, but they could not move a step. The king found it was an impossible task and gave it up. He, however, built a stupa and a Sanghārāma on the spot and left a garrison to protect it. The monks at the place numbered about seven hundred. A little before midday, it was the practice of these monks to bring out the bowl and worship it. They then dined and, in the evening, after burning perfumes they returned home. The pot was of two bushels capacity and was of mixed colour in which black predominated. It was bright and polished and well formed on all four sides. Poor people came with offerings of flowers and could fill the bowl with but a few flowers, but rich people were unable to fill it with even thousands of flowers.

The pilgrims continued their journey west-ward and after covering sixteen 'yojanas' arrived at the frontier of the kingdom of Na Kie and the town of Hi Lo. The indications are that Na Kie was in the centre of the country now called Afghanistan and that the town of Hi Lo was situated on the confines of that country and Persia. In this region was the chapel of the skull bone of Buddha. It was gilded all over and covered with the most precious ornaments. The king of the country entertained the greatest veneration for the bone and appointed eight of his nobles to guard it from theft. Each of these nobles had a seal which he set on the gate of the chapel. Early in the morning all eight of them verified the seals and then opened the gate. On its being opened, they washed their hands in perfumed water, took up the bone and bore it out of the chapel to a throne provided with a round stone table. The table and the bell-glass which covered it were both adorned with precious gems and pearls. The bone was of a yellowish white colour. It was four inches in circumference and had an eminence on the upper part. Every morning at sunrise the attendants of the chapel ascended an elevated pavilion and beat great drums, sounded the conch, and struck the copper cymbals. As soon as the king heard these, he proceeded to the chapel and worshipped there with

offerings of flowers and perfumes. On conclusion of the service, each, in accordance with his rank, placed the relic on his head and went away. One had to enter by the eastern gate and go out by the western. The king performed this worship every morning and attended to state affairs only after it had been done. The nobles and the principal officers followed the same practice. The bone was taken back to the chapel when all had finished paying their homage. There were 'towers of deliverance' adorned with precious materials, some open, the others shut, and about five feet high. These were miniature stupas adapted to receive offerings of flowers and perfumes. Sellers of flowers and perfumes crowded the gate of the chapel every morning to supply the wants of worshippers. Kings of neighbouring countries deputed persons to perform worship in their names.

At a distance of one 'yojana' to the north from this place, was the capital of the kingdom of Na Kie. This was the place where the Bodhisattva bought flowers for the purpose of paying homage to Buddha Dipankara. Here, too, was a stupa in which was enshrined a tooth of the Buddha. The same ceremonies were observed here as at the stupa of the skull bone.

One 'yojana' to the north-east of the town was the staff of the Buddha. In this place also there was a stupa erected where similar ceremonies were performed. A bull's head carved in sandal wood surmounted the staff which was about six or seven 'toises' long. Considering that one 'toise' is equivalent to about ten English feet, the length of the staff is enormous. It seems the pilgrim here in mentioning the 'staff of Buddha' is referring not to Buddha Gautama of the Sakya clan, but to one of the previous Buddhas appearing in an age in which the duration of human life was eighty-four thousand years. To such a Buddha the staff of the length described by Fa-Hien would be appropriate. The staff was placed within a wooden tube and a hundred or even a thousand men were unable to withdraw it.

At a distance of four days' journey to the west there was the stupa of the Sanghâti of Buddha where the ceremonies mentioned above were performed. When there was great drought in the kingdom, the people proceeded to the stupa together, drew forth the Sanghâti and worshipped it. After this there was a downpour.

Half a 'yojana' distant from the town, to the south of it, was a stone building with a mountain behind it and facing the south-west. It was here that Buddha left his shadow. Fa-Hien says, "when you contemplate it at a distance of ten paces, it is as if you saw the veritable person of the Buddha himself, of the colour of gold, with all its characteristic beauties, and resplendent with light." The nearer one approached the fainter the shadow became. The kings of all countries sent painters to copy it but none ever succeeded. there was a tradition in the country that eventually a thousand Buddhas would leave their shadows there. It

is remarkable that two hundred years later when Hiuen Tsang visited the place, he witnessed the shadow and has left his impression of it in an awe-inspiring description contained in the account of his travel.

(To be continued)

VIBRATION AND BREATHING

By Bhikkhu Vajrabuddhi

All is in vibration and utters sounds. From the tiniest atom to the greatest sun, everything inside and out is in a state of vibration. There is nothing in absolute rest in nature, no fixed point. A single atom deprived of vibration would wreck the Universe.

In all vibration is to be found a certain rhythm. Rhythm pervades the Universe. The swing of the planets around the sun; the rise and fall of the moving sea; the beating of the heart; the ebb and flow of the tide; all follow rhythmic laws. The rays of the sun reach us; the rain descends upon us, in obedience to the same law. All motion is a manifestation of the law of rhythm, and everything in the Universe is interconnected—one thing with another. Modern astronomy tells us that if we lift so much as a finger we affect the stars.

The great sea of life is swelling and receding, rising and falling, and we are responding to its vibrations and rhythm. In a normal, sound and aspiring condition we receive the vibration and eternal rhythm of the infinite Ocean of life in which no self or individual is segregated from the totality of sentient beings, and we respond to it. But at times the mouth of our small inlet seems choked up with debris and duckweed. We enjoy egoistically our little stagnant pools and fail to receive the cosmic, superpersonal impulse from Mother Ocean; inharmony and dis-union manifest within us and therefore in the world.

You have heard how a note on a violin, if sounded repeatedly and in rhythm, will start into motion-vibrations which will in time destroy a bridge. The same result is true when a regiment of soldiers cross a bridge, the order being given always to "break step" on such an occasion, lest the vibration bring down both bridge and regiment. These manifestations of the effect of rhythmic motion will give you an idea of the effect on the body of rhythmic breathing in conjunction with calm

meditation. For our whole being is as much subject to rhythmic laws as is the planet in its revolution around the sun. By rhythmical breathing one may bring himself into harmonious vibration with nature and the great Norm of the Universe, and aid in the unfoldment of one's latent powers.

By "falling in with the rhythm" of Life you may use it as a vehicle for sending forth good, positive, thoughts to others and for attracting to you all those thoughts which are keyed in the same vibration. Therefore our Buddhist self-control aims at a positive attitude towards life, repelling all negative and destructive forces. The success can be greatly increased and augmented, provided that the motive is pure, if the person sending forth the thoughts will do so after regular, rhythmic breathing exercises. For breathing is a manifestation of a basic principle of rhythmic vibration that is the beginning of all activities.

Keep yourself always pure and unselfish, and nothing can hurt you! A pure heart and mind are an invulnerable shield against improper psychic powers.

From any point of view, deep breathing is very efficacious. We take in not only oxygen but also a vital s o m e t h i n g which is the creator of vitality and energy. Moreover we find that deep breathing has a tremendous effect on the mind, the character, the flow of thought and the whole stream of consciousness. Here is an interesting, physiological fact, very little known,—though it seems to bear out very strikingly the Eastern breathing exercises. In the wrist or in the upper arm, or in the ankle or wherever there is a pulse, you feel the pulsation, it simply shows the rate of the heart-beat. The pulse varies from seventy to eighty to the minute. That pulse-rate is the same all over the body—into the neck, the head, even the coverings of the brain.

But the circulation in the brain itself is synchronous with—or correspondent to—not the heart pulsation but to the breathing rate, which, is twelve or fourteen to the minute. This is a very striking fact demonstrated by a series of very fine anatomical experiments, and it certainly seems to bear out the Indian contention that there is a definite connection between consciousness and the breathing rhythm.

If you take painting lessons from a Japanese artist, he will begin with breathing exercises,—to obtain, first of all, the "rhythm of nature", as a flower blooms, as the sea heaves: so spontaneously, so naturally, so purely 'because so it must be'. For all are our brothers, and we find that each is a symbol of the same nameless Unknown Reality manifest in Karma.

Everything in the Universe acts and reacts, every word you even utter, every action you ever make, is recorded for ever on the air or the ether of space. There are so-called mantras, certain formulae and words uttered rhythmically. Their translations do not mean anything particu-

larly. They are just combinations of letters producing a sound, and their power creates a sort of rhythmic vibration which is reflected in the body. By its rhythm it will set up certain vibrations in the organism, and set the whole being into health and activity. That is all there is to "Mantra-mysticism"!

In the purest state of the human heart—when the Light is at its brightest—then, if it be moved, that too will give forth sound, the Soundless Sound. Then the heart is tuned to the Eternal Rhythm and passes beyond self, beyond life and death. Know then: you have that Ultimate Tune—universal and unconditioned in character within you. Touch and release It and you will understand!

TENDENCIES

By Senator U Tha Zan U, B.A., B.L., K.M.S., A.T.M.

Buddhahood is a composite of nine glorious qualities or characteristic signs. They are:—

(1) *Arahan*—Arahatta Magga Ñāna—Highest Wisdom which kills all impure roots or germs of worldly life, the most perfect stage of knowledge,- and one who is possessor of this holy weapon, is worthy of being worshipped by Kings, Devas and Brahmas.

(2) *Sammāsambuddha*—Omniscience, All-knowing, realisation of the Four Noble Truths without any further need of a teacher.

(3) *Vijjā - caraṇa - sampanna* — The state of being replete with three or eight kinds of knowledge and power and fifteen kinds of right conduct.

(4) *Sugata*—Treading of the Right Path and Saying the Right Words.

(5) *Lokavidū*—Knowing everything concerning the Worlds.

(6) *Anuttaropurisa-dammasārathi* — The state of excelling all, in all planes of life, in knowledge and power, and conduct. One who has reached this state is capable of giving wise instruction to all.

(7) *Satthā-deva-manussanaṁ*—Having the habit of giving profitable advice to all beings known as men and Devas, for their well-being in the present existence as well as hereafter.

(8) *Buddha*—Enlightenment as to the Four Noble Truths and the capability of imparting this knowledge to others.

(9) *Bhagavā*—Being an object of worship by man and Devas on account of perfect knowledge and power, and perfect conduct.

Of these nine glorious qualities, the present essay is concerned with

the fifth, that is, *Lokavidū*—Knowing everything concerning the Worlds.

There are three kinds of *Loka* or Worlds to be known, *viz.*—(1) *Satta Loka*, the world of beings, (2) *Okāsa Loka*, the world of the various planes or existence, and (3) *Sankhāra Loka*, the world of tendencies or working forces or accumulated conditions. These tendencies, in the sense of operating principles, are the most important.

All have come into being from undiscernible beginning and continue life as determined by the accumulated past causes or tendencies arising out of past conscious actions, with changes, re-births and deaths, existence after existence, affected by affinity and craving due to ignorance as to the correct value of the attracting things. Tendencies are manifested in the physical as well as mental body. They are caused, conditioned or regulated by four things, to wit:—(1) *Kamma* (volitional or conscious action), (2) *Citta* (mind), (3) *Utu* (season or temperature) and (4) *Āhāra* (food), *Kamma* being of paramount importance. But *Kamma* is governed by *Cetanā* (volition or will) of the mental concomitants. The Buddha says: *"Cetanāhaṁ Kamma Vadāmi"* (I say Cetanā to be Kamma).

The Mind (*Citta* or *Viññānaṁ*) or Consciousness is of two kinds—(1) *Bhavanga Citta* or *Bhavanga Viññānaṁ* (inherited stream of consciousness) which follows the *Patisandhi Citta* or *Viññānaṁ* which connects the present existence with the last as determined by the past *Janaka Kamma*, and (2) *Vīthi* or *Pavatti Citta* or *Viññānaṁ* (acquired stream of consciousness). The *Bhavanga Viññānaṁ* is the resultant of the actions and forces accumulated or experienced in previous existences and is a passive running stream of Being, where *Pavatti Viññānaṁ* is the experience acquired during the present existence and forms the chain of active consciousness. The main *Bhavanga* stream of consciousness is for the time being arrested and the mind door is opened whenever a new perception is received through any of the six senses, equal to a flow being received from a tributory stream, adding to the main stream of experience.

Actions flow from the mind. If the mind is pure by right understanding, the words or acts that follow from it, will be good and beneficial. If the mind is impure with lust, anger or wrong understanding, immoral and baneful words and acts must flow from it. Good begets happiness and evil begets pain. A conscious action is a pregnant seed for bearing future fruit. By sowing the seeds of conscious actions, one is sooner or later likely to reap the fruits peculiar to the seeds, unless the seeds have decayed in the meantime. Some actions bear fruits in the present existence, some in the next, some in some other future existences, and some, having decayed, do not bear fruits at all. Some actions are so strong, that they must bear fruits before others. *Garuka Kamma* is the strongest and will take precedence

over other actions. *Asanna Kamma* which is done when one is nearing death, comes next, then comes *Acinna Kamma*, which is done as a habit and lastly *Kalattā Kamma*, the remaining accumulated actions.

Bad tendencies should be scrupulously checked and sterilized. They form into twelve types of immoral consciousness and are associated with the following ten physical and mental acts, which are rooted in lust, hatred and delusion,—killing, robbing, adultery, telling falsehood, uttering harsh words, slandering, indulging in idle talks, covetousness, ill-will and wrong views. Bad acts bring bad reactions. But bad tendencies can be subdued by the development of a will to be good and by the practising and developing of the opposite good tendencies, as *Kamma* is ruled by volition or will. They will become devitalised if one prays daily for the welfare of *all* beings, and is constantly mindful of the impermanence of all things, the shortness and uncertainty of life, the impurity of the internal composition of the body, the pain which will be caused to others by one's bad acts and the reaction that is likely to come back to himself.

Once, when the Buddha was residing in the Jetavana Monastery, a Brahman, Subha by name, addressed Him as follows:—"Lord Gotama, there are in this world various types of beings;—some are short-lived and some are long-lived, some suffer much from ailments and some are free from ailments, some are ugly-looking and some are good-looking, some lack influence and some are influential, some are poor and some are rich, some are born in low family and some are born in high family, some lack wisdom and some are wise,—why are they so, and what could have been the cause of such difference?"

The Master replied:—"Brahman, in this world there are some men and women who habitually kill the lives of other beings, such persons on their death go, as the result of their bad acts, to the infernal worlds, and on being again reborn in the human world, become short-lived; there are also men and women in this world, who do not kill lives and avoid doing so, such persons on their death go to the Deva worlds for their good acts, and on being again reborn in the human world, become long-lived; there are some who are in the habit of beating and ill-treating others, such persons on their death go to the infernal worlds, and on being again reborn in the human world, suffer much from ailments; there are some who are habitually compassionate and avoid beating and ill-treating others, such persons on their death go to the Deva worlds, and on again being reborn in the human world, are free from ailments; there are some who are habitually short-tempered and never exercise patience, such persons on their death go to the infernal worlds, and on again being reborn in the human world, become ugly-looking; there are some who are habitually good-natured and exercise patience, such persons on their death go to the Deva worlds, and on being again reborn in the human world,

become good-looking ; there are some who are habitually jealous of the respect and presents received by others, such persons on their death, go to the infernal worlds, and, on being again reborn in the human world, become lacking in influence ; there are some who are not jealous of the respect and presents received by others, but are on the contrary joyous of seeing these, such persons on their death, go to the Deva worlds, and, on being again reborn in the human world, become influential ; there are some who are miserly by habit and would not give alms, such persons on their death go to the infernal worlds, and, on being again reborn in the human world, become poor ; there are some who are generous by habit and habitually give alms, such persons on their death, go to the Deva worlds, and, on being again reborn in the human world, become rich ; there are some who are disrespectful to those who should be respected by reason of age or position, such persons on their death, go to the infernal worlds, and, on being again reborn in the human world, are born in low family ; there are some who are in the habit of showing respect to those who should be respected by reason of age or position, such persons on their death, go to the Deva worlds, and, on being again reborn in the human world, are born in respectable family ; there are some who do not consult wise persons on the Laws of Nature in order to dispel ignorance, such persons, on account of their ignorant deeds, go on their death to the infernal worlds, and, on being again reborn in the human world, remain ignorant persons ; there are some who are in the habit of discussing the Laws of Nature with wise persons, such persons, on their death, go to the Deva worlds, and, on being again reborn in the human world, become wise persons.

"Brahman, beings are the products of their own individual actions, and as there are a variety of deeds done in the world, there are Beings differently conditioned. As regards beings, their own deeds are their own property, their shelter and the main cause of their attainments."

All tendencies are caused by preceding forces, and they also continue to cause successive ones and are all impermanent, a mere Principle of arising and passing-away like a series of waves, wafted by an arising wind. These are within the world of *Sankhata Dhātu*—"conditioned element". The Buddha knows that there is also *Lokuttara*—"Beyond Worlds"—which is *Asankhata Dhātu* —"unconditioned but permanently established element". It is the opposite principle of the *Sankhata Dhātu*. There, there is no birth, no decay, no death, no craving, no pain, but permanence, perfect bliss, incomparable with anything known in the worlds and unthinkable in terms of conceptual ideas. This Permanent Element can be seen and realised only by One who has developed the Eye of Perfect Wisdom (known as *Magga* Wisdom) by strenuous right research and the practice of virtue.

One's Eye must first be cleared of the film of ignorance by the acquisition and accumulation of Right Living Experience, in order to perceive and attain Enlightenment. For the attainment of the Permanent Element from the Impermanent Element, the Buddha, lived a Perfect Life, which is characterised by the nine Glorious Qualities detailed at the beginning of this essay. His Life is the Ideal for one who is tired of the round of impermanent lives, and is eager to acquire the Eye to see the Permanent Element and eventually realise It. But one who still loves the worldly life should not forget to remember the Buddha's Discourse to Subha for gaining comparative happiness in the world.

AN ENGLISHMAN'S VIEW OF ANATTA—NO GOD

By Frank R. Mellor

To one who, like myself, wearied into Atheism by the inane ineffectiveness of the State Religion and Church, joyfully embraced a creed whose leader is a Man, a Superman, who obtained Enlightenment by means which, He tells us, are open to everyone who is willing to follow His example and strive for perfection, the Doctrine of Anatta is one of the brightest jewels of the Teaching: the supreme point which raises the Dhamma above and beyond each and every religion in the world.

It is the belief in an Omniscient God, in defiance of reason, which has led the Christian Church into so many contradictions and absurdities.

If this God who is a God of Love, made and rules the world, how can one account for the evil which is such a powerful force in it? To answer this question the priests were compelled to invent another supernatural being, the Devil, who was able to spoil God's beautiful, all-good creation; throw a monkey-wrench into the machine, as it were. And what does God do? Remove the obstruction to the smooth working of the machine and either convert the Devil to goodness or destroy him? Oh, no! He turns His back upon the machine; lets it go fast, slow or stop as it likes, and takes his spite out on the poor human beings who are the product of the faulty machine. Some few of them, by much prayer and aid from the priesthood, are able to squeeze through a straight and narrow gate and spend the remainder of Eternity in an unintellectual Heaven whilst the remainder burn for ever and ever in the fire which knows no ceasing.

But, the Teaching of the Blessed One, how sweet, how reasonable and how simple. The world is as it is because of past causes which can invariably, sooner or later, be traced to greed, hatred, craving, envy and lust of the senses. The evil doer, suffering from the effects of his evil deeds, cannot hope to obtain help or assistance by praying to some supernatural being who may or may not listen to his prayers. On the contrary, he must shoulder his burden like a man; cease to do evil; do good deeds to counteract the evil he has wrought and learn so to control his mind that nothing but benevolence shall flow from him.

Of these ways which is the nobler, the most reasonable and which tends to the good of mankind as a whole? He must indeed be blinded by bigotry who denies it is the latter.

And then the wonderful knowledge that all this universe, from its lowest to its greatest and in its sum total, is One Life of which I am a part and yet there is no I. That day by day I die and yet shall never die. I change with each breadth and yet am always the same. That without me the Universe would be different. And that all these good people who are so kind to me are not friends, relations, but myself and I am part of them.

The grandeur of the idea raises me to the level of a god whilst it humiliates me to the dust.

Let us then praise and venerate the Blessed One, the Perfect One, the Buddha, who discovered the Noble Eightfold Path by which men, of their own efforts, may conquer the evil of the world in their own hearts and ascend, step by step, better and better, until having made themselves perfect like their leader, they merge into the bliss which is Nibbana and know Ultimate Reality.

I take my Refuge in the Blessed One, the Teaching and the Order.

Peace be to all beings.

THE LIGHT OF THE UNIVERSE

By the Ven'ble Palane Siri Vajirasana Maha Navara Thera

[Translated by a Pupil]

Bright shines the sun by day, the moon illuminates the night ;
The Sovereign in his armour shines, the saint is majestic in meditation ;
But through all day and night,—
Buddha, Blessed Lord, shineth majestic in His mercy.

—Sanyutta Nikāya.

Beneficent and beautiful are they all and, verily, the day is opportune to think of them all. They know neither caste nor creed. They all render universal service and bring happiness and solace to the whole world.

The sun brings life and light. Each day it brings the world new hope. It gives the world all colours, and makes of little water drops a rainbow. Even as the sun gives colours to the world, may man give the world limitless love. May he dispense the inherent needs of all living beings.

The moon shines by night bringing the whole world peace. Its rays are healing and the sight of it is soothing. Even as the moon makes the night beautiful with its golden rays, thus may every man illuminate the world with love's light.

The moon is also Sudhā Nidhi, the Ocean of Nectar. Even so may the heart of man also become a sea of mercy.

Pater Patriae

In the sacred language, the word for king is *Khattiya*, which means protector. A King or Khattiya is one who protects the world from every misery and brings it peace and happiness. The Lord Buddha himself belonged to the Khattiya clan. Khattiya also means one who is anointed in the field of corn. Hence all great kings held it nobler to hold the plough than to wear the crown. They removed fear from the world, healed the sick, fed the hungry and led the people from darkness to light. May all men also become true Khattiyas by protecting all flesh, by establishing peace in the home and the world.

Invisible Helpers

In his sinless silence the Saint shines most bright, helping the whole world. Saints are the invisible great helpers of the world. Saints are the silent saviours of the world. They are the great comforters and

the givers of love and light. The Saint envies not. The Saint hates not. The Saint revenges not. The Saint deceives not. The Saint misleads not.

His silence is more than gold. Sinless and silent, he fills the whole world with divine love so delicate, so sweet, so cool. He knows the whole world, but the world knows him not. In his presence even birds and beasts love one another. He walks the world truth-radiating, sanctifying the very sands. He is the brother, friend and protecter of all living beings. May the whole world to-day aspire to supreme sanctity.

The Dance of Rainbows

The sun and moon illuminate one world. Lord Buddha illuminates all worlds. *He is the Light of the Universe.* Soon after the Enlightenment, as the Lord Buddha sat meditating in the *Ratanāghara*, in the shadow of the sacred Bodhi Tree, the rays that emitted from His body spread in every direction and there appeared only the mere outline of the sun, the moon and the host of stars. Even the Great *Brahmā*, able to radiate light through a billion world-systems, became like a glow-worm at sunrise. As the Lord Buddha meditated on the sublime Dhamma His blood became exceedingly clear and bright. Indigo rays issued from His soft shining hair and the blue portions of the eyes. Golden rays radiated from His beautiful skin and the golden portions of His eyes. Red rays issued from His flesh and blood and the red portions of the eyes. White rays issued from His bones, teeth, and the white portions of the eyes. And tawny and dazzling rays issued from the different parts of His body. *And the whole sky appeared as if it were decorated with a million rain-bows.*

Friend of the Forlorn.

He is the refuge of all living beings. The afflicted, the deserted and the unhappy looked up to Him for help and He made them happy to the highest degree. *In delicate and lovely language, the sacred texts tell us, how He saved thousands of dumb creatures tied for slaughter, how He stopped little children from torturing a rattle snake, how He went to a fisherman and made him a saint, how He went to the bedside of a dying child to give him peace, how He went to bless a scavenger, how He sanctified the most infamous of harlots, how He made murderers merciful, how He fed the hungry and ministered to the sick.*

Lord of Peace.

He is the Lord of Peace too.

For that day, on the banks of *Rohiṇī*, there were an hundred and sixty thousand women weeping; some for their children, some for their husbands and some for their fathers, brothers and other near and dear ones. But the Lord saved them all. And He saved *Rohiṇī* from being a river of blood.

Kings of two realms had gathered there to fight for water, and the Master asked :—

"How much, O kings, is water worth?"

"Water, O Lord, is worth very little", said they.

"How much is this earth worth?"

"The earth, O Lord, is of great worth."

"How worth are kings?"

"Kings also are of great worth, O Lord."

"How much are your queens worth?"

"They also are greatly dear, O Lord."

"How much worth, O good kings, is your blood-bond?" asked the Lord at last.

"That, O Lord, is a thing even as great as Mount Meru to us", replied they all with one accord.

And the Lord said unto them: *"Why, O ye good men, destroy all these kings worth the world, these loved queens and the blood-bond which is more than all, for the sake of a little water that flows into the sea, and is worthless?"*

All their weapons fell to the ground and they remained silent.

Then the Master addressed them and said: *"Good kings why do you act in this manner? Had I not come to you to-day you would have set flowing a river of blood."*

And when their hearts were soft the Lord said in His divinely sweet voice :

Happily live we, free from all hatred among hating ones :
Among men burning with hatred, happily live we,
With hearts of love.
Full happy we live, free from all ailment even among those ailing sore ;
Among men sore striken with disease, full of ease do we dwell ;
Full happy live we, among the hankering free ;
Among men who ever hanker, free of all hankering do we dwell.

Lord Buddha is verily the Lord of Peace and as Fielding Hall says in his beautiful book, *"The Soul of a People"*:

"There can never be a war of Buddhism. No ravished country has ever borne witness to the prowess of the followers of the Buddha; no murdered men have poured out their blood on their hearth-stones, killed in His name; no ruined women have cursed His name to high heaven.

"He and His faith are clean of the stain of blood.

"He was the Preacher of the Great Peace, of love, of charity, of compassion, and so clear is His teaching that it can never be misunderstood."

Sixty-one Duties.

To remove the anti-social attitudes from the world the Lord Buddha taught the four sublime states of Love, Pity, Sympathetic Joy and Divine Equanimity. He saw how the world entertains hatred in nineteen ways and preached benevolence. He established unity and peace in the home by preaching the

sixty-one duties of a householder. He saw men errant in a wilderness of sixty two wrong views and saved them through His transcendental wisdom. The most virtuous, the Wisest and the Best, He condemned not others.

The Gentlest of Men, He never cursed those who did not believe in Him. He never condemned them to eternal hell.

"Yes, O Kâlâmas, it is right for you to doubt, it is right for you to waver," said He to those who did not have blind faith in any one.

Liberty

Further, the Lord said unto them:

"Do not accept anything on mere hearsay. Do not accept anything by mere tradition. Do not accept anything on account of mere rumours. Do not accept anything just because it accords with your scriptures. Do not accept anything by mere supposition. Do not accept anything by mere inference. Do not accept anything by merely considering the reasons. Do not accept anything merely because it agrees with your preconceived notions. Do not accept anything merely because it seems acceptable. Do not accept anything thinking that the ascetic is respected by us.

"But, O Kâlâmas, when you know for yourselves, these things are immoral, these things are blamoworthy; these things are censured by the wise; these things when performed and undertaken, conduce to ruin and sorrow, then indeed do you reject them, Kâlâmas.

"When, Kâlâmas, you know for yourselves, these things are moral, these things are blameless, these things are praised by the wise, these things, when performed and undertaken, conduce to well being and happiness, then do you live accordingly."

Tender Regard for Other Sects.

When *Upâli*, the rich householder of Nâlandâ, sought refuge in the Lord Buddha, the Lord said to him: *"Be circumspect, O householder; it behoves well-known personages like yourself to proceed circumspectly."*

And again the Lord exhorted him, saying: *"For a long time, O householder, your home was an unfailing well-spring to the Niganthas; be mindful to give them alms when they come to your door."*

To this day, every true follower of the Lord Buddha follows this noble advice most faithfully. Brother Smith, the Christian missionary, could travel through the whole kingdom of Burma without a single cent in his hand, and Robert Knox says of the *Sinhala*:

"The Heathen Pagans of Ceylon account relieving of the poor so well pleasing to God, that *they have none of their own nation that begs there, for all relieve those of their own families.* There are strangers that come from beyond the seas on purpose to beg and the argument they use to obtain charity from the people is PIN PORODND, that is to give them the happy opportunity to be

charitable which the people never refuse to do.

"But I have often seen the men scarce stay till they come out to give them, and then they will follow him with their charity as if it were the beggar's just due, which they dare not retain.

"These heathens are very compassionate to indigent people of what nation or religion soever and their common or usual saying in such a case is AMUA GEA DURRIA (Ammage Daruva), he was a mother's child.

AMMAGE DARUVA

"Out of every measure of rice they boil in their houses for their families they will take out a handful, as much as they can grip and put it into a bag and keep it by itself, which they call MITTA-HAAL. And this they give and distribute to such poor as they please, or as come to their doors."

The Merciful Master taught Universal Charity and Universal Love, and in lands where the Dhamma shines, every morning, noon and eve little children do meditate, saying:

He that after Perfect Peace aspireth,
Let him be able, upright, and yea, for ever upright—
Obedient, gentle and humble,
Contented too, frugal of food,—
Care-free, light in requisites,
Tranquil of faculties, wise, and greedless too.

Commit not the slightest error that bringeth the censure of the wise.

May all beings be whole, free of all fear and
Fully happy.

Yea! worldling and saint,
The long and the short, the middle-sized, the great and the small the seen and the unseen—
May all beings that breathe be full of bliss.

Let no one nowhere deceive another, or hurt or despise;
By word or deed let no one bring another unhappiness.

As the mother, risking her own life, while watching o'er her only child,
Even so guard ye all beings with limitless love.

Above and below, even on all sides of thee,
Spread love that knoweth neither enemy nor limit.

Or standing, or walking, or lying down,
He that, all time is awake, liveth in this life of love,
He liveth divine.

Thus living selfless, of the error of ego free,—
Walking in sweet virtue, and the Ariyan wisdom winning,
He to immortality attaineth.

THE SWEETNESS OF FORGIVENESS

By Bhikkhu Metteyya

Long may he live, the king who cut off my hands, feet, nose and ears.
—Khantivadi Jataka.

Forlorn of man, the quality of compassion can never *be* ; forlorn of compassion, the world will be as miserable as a motherless babe.

The human heart is the seat of this noblest of virtues, and all great-minded ones should be determined to cultivate it to perfection.

Moved by compassionate-sympathy, the well-wishers of the world do good to those who revile and strike them. They strive to bring happiness to those who go about to slay them.

The reality of their Loving-compassion is seen in their constant tenderness towards wrong-doers. You can never offend them. As the sandal-wood tree imbues with divine fragrance the very axe that cuts it down, even so the truly compassionate direct their deep, sweet Loving-compassion towards those who mock at them, plunder them, and kill them.

Enmity is foreign to them. They never regard the unkind deeds of others with anger. They know that ignorance is the source of all evil, and they always exert themselves to enlighten the world.

This hour, when unhappy nations are at war, when millions of hearts are aflame with hate, may the disciples of the One Teacher of Peace, the One Light of the Universe, the One Friend of all Flesh, cause His healing words to reverberate to the farthest shores of the world, and turn old hates into the gold of sympathy and love.

The potency of the Lord's example and words is amazing. As He led Asoke to the light, He is able to lead the modern world to it as well.

He begs the world to be calm and patient. He gives to it the golden watch-word : *Overcome anger by love, overcome evil by good.* He gives hope and life, saying :

> 'Those who break the bones of one another, who strive to destroy one another's lives, who rob cows, horses, and treasures, who plunder realms,—even they do find conciliation.'

In the *Dighiti-Kosala Jātaka*, the Merciful One tells us how He Himself forgave a king who had plundered His realm and killed His parents.

* * * * *

Once our Bodhisatta was born as Prince Dighāvu, son of King Dighiti of Kosala.

Now, King Brahmadatta of Benares went out to war with King Dighiti

and conquered the kingdom of Kosala.

And the defeated King took his queen with him and fled in disguise. Wandering from place to place he came to Benares and dwelt in a potter's shed.

There, the queen gave birth to a child, whom they named Dighāvu.

When the Prince came to the years of discretion his father thought, "Should King Brahmadatta find us out here, he will have us all destroyed. Therefore, I will cause my son to dwell outside the city". Then the anxious father caused the Prince to dwell outside the city, and dwelling there the Prince mastered all the arts.

At that time, the erstwhile barber of king Dighiti was serving King Brahmadatta of Benares. One day, he saw his former benefactor dwelling in disguise in the potter's shed, and told it to King Brahmadatta.

Then King Brahmadatta ordered his men to bring the King and Queen of Kosala before him.

When they had done so, King Brahmadatta gave order, saying: "Bind these two with ropes, tie their arms to their backs, shave their heads, lead them around with beatings of drums from road to road and then cut them into four pieces and throw the pieces away to the four quarters".

And the men did as they were told. Now, the Prince Dighāvu thought: "For a long time I have not seen my parents. What if I were to go and see them."

And young Dighāvu entered the city, and saw his parents being tortured, and led to be hewn into pieces. Then he went up to them.

Now, King Dighiti of Kosala saw his son coming from afar, and said:

"Mā kho tvaṃ, tāta Dighāvu, dīghaṃ passa, mā rassaṃ.

"na hi, tāta Dighāvu, verena verā sammanti; averena hi tāta Dighāvu verā sammanti.

"DO NOT LOOK LONG, MY SON DIGHĀVU. DO NOT LOOK SHORT.

"FOR NOT BY HATRED, MY DEAR DIGHĀVU, IS HATRED APPEASED. BY LOVE ALONE, MY DEAR DIGHĀVU, IS HATRED APPEASED."

And for the second time, and for the third time, too, King Dighiti-Kosala said the same, and the people said that he was mad.

They led him and his consort out of the city by the southern gate, hewed them into four pieces, threw the pieces away to the four quarters, stationed there a guard of soldiers, and went away.

In the night came Prince Dighāvu and made friends with the soldiers. He made a funeral pyre, gathered the pieces of the bodies of his parents, put them on that pyre and set fire to it, and raising his clasped hands in veneration, he went three times round the funeral pyre, turning his right side towards it.

Then young Dighāvu went to the forest and wept bitterly. Having wept to his heart's content, he wiped

his tears, went to the king's elephant trainer and became his apprentice.

Now, as the night reddened into dawn, Prince Dighāvu sang in the elephant stables in a beautiful voice, and played upon the lute. And the King of Benares heard him, and had him brought to his presence.

"Well, my good young man," said the King of Benares to the Prince, "sing and play upon the lute before me."

Prince Dighāvu obeyed, and the King, being pleased with his music, said: "Be my attendant, young man."

And Prince Dighāvu became an intimate servant of the King of Benares, agreeable in his conduct and loving in his words. Before long, the King gave to young Dighāvu a high position of trust.

Now, one day, the King said to the Prince, "Well, my young friend, let us go a-hunting. Put the horses to the chariot."

When the horses were put to the chariot, the King ascended it, and the Prince drove it. After a long drive, the King said to the Prince: "Well, young friend, stop now the chariot. I am tired; I would fain lie down."

So the Prince stopped the chariot, and sat down on the ground cross-legged. And the King lay down, placing his head on the lap of young Dighāvu, and fell asleep.

Then the Prince Dighāvu thought: "This King Brahmadatta has done us great wrong. By him we have been robbed of our army, our realm, our storehouses and treasuries. And he has most cruelly killed my parents. Now will I kill him.

Thinking thus, Prince Dighāvu unsheathed his sword, and at the very moment when he was brandishing it, he recalled the last advice of his father. So he sheathed his sword, thinking, "Though I should sacrifice my own life, I will never trample under foot my father's counsel." For the second time, and for the third time, too, he brandished his sword and sheathed it on recalling his father's last words.

At that moment, King Brahmadatta dreamt that the Prince Dighāvu, son of King Dighīti of Kosala, was going to slay him. And he suddenly arose, terrified and full of anguish.

"I will frighten him and establish him in justice", thought the Prince Dighāvu, and seizing the King's top-knot with his left hand and unsheathing the sword with the right he said to King Brahmadatta, "I am Dighāvu-Kumāra, the son of King Dighīti of Kosala. You have done great harm to us. And now the moment has come to me to take revenge".

Thereupon King Brahmadatta fell down at the feet of Prince Dighāvu, but he comforted the King, saying: "I will not do thee any wrong, O King. But do thou slay me."

The wise Prince further said:

"Good deeds and words alone, not riches of this world, O king, do bring us comfort in the hour of death.

" 'He abused me, he beat me, he defeated me, he robbed me:' the

hatred of those who harbour such thoughts is never appeased.

" 'He abused me, he beat me, he defeated me, he robbed me:' verily, the hatred of those who harbour not such thoughts is soon appeased.

"Hatred never ceases by hatred in this world. Yea, by love alone does it cease. This is the ancient law."

And he placed his sword in the King's hand.

And King Brahmadatta marvelled at the Prince's goodness, and said: "My son, I will do you no wrong. Grant me my life, my son, and I will grant you your life."

Thus King Brahmadatta and Prince Dighāvu granted each other their lives and took each other's hands and swore on oath never to harm each other.

And they returned to the city.

Then King Brahmadatta convoked his ministers and counsellors and said to them: "If you should see Prince Dighāvu, the son of King Dighīti of Kosala, what would you do to him?"

And they said: "We would cut off the fellow's hands and feet, ears and nose. We would cut off his head."

Thereupon King Brahmadatta pointed to the noble Prince and said, "This, O friends, is Dighāvu-Kumāra, the son of King Dighīti of Kosala. He has spared my life. Harm him not".

And King Brahmadatta said to Prince Dighāvu: "My dear Dighāyu, why did your father say to you in the hour of his death: 'DO NOT LOOK LONG. DO NOT LOOK SHORT.' What did he mean by that?"

Questioned by the King, the wise Prince explained his father's enigmatic last words in the following manner:

"By saying, *'Do not look long'*, O King, my father advised me not to hate you who robbed his kingdom and ordered his body to be hewn like a log. *'Do not look long'* means *'Let not your hatred last long'*.

"By saying, *'Do not look short'*, O King, my father advised me not to fall out with you even on account of such great offences. *'Do not look short'* means *'Do not be hasty to fall out with friends'* "

Then King Brahmadatta thought: "O most wonderful! O most marvellous! How wise is this Dighāvu-Kumāra, that he rightly understands the meaning of what his father spoke so concisely."

And he gave him back his father's troops and vehicles, his realm and wealth. And he gave him his daughter in marriage, and anointed him as the King of Kosala.

Such was the mildness, non-retaliation, forbearance and forgiveness of those kings. By love was hatred appeased.

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Our days are few. From us love and service are due to all beings. Let us endure abuse and stripes and death with compassionate-sympathy. Let us re-establish on earth the Good Law of our Teacher of Tenderness, the Law of Renunciation, Long-suffering, and Limitless Love.

WAYS OF TEACHING

E. S. Jayasinha

The Buddha, whose Dharma has answered the religious needs of over a third of mankind, explained the ultimate truth as to the problem of life in two ways.

To those, whose understanding he found to be adequate to comprehend, he explained the ultimate final truth. But in the case of those whose ability to understand was limited, he confined himself to matters of everyday occurrence within their experience, and explained to them what they were able to understand relating to matters true for the people and the time in which He spoke. In both cases He showed the extent of His knowledge, and spoke what was true.

The doctrine of Anatta is an instance of the former case. "Uniformity of structure", "uniformity of function", "Majesty of the world" are beliefs based on tradition. All that relates to mind and matter is subject to change, dissolution and disintegration. These are proved facts.

The Buddha, speaking about what is finally and ultimately true, holds that there is no world, no universe, that there are no entities, and no fixed units. He said that the seeming entities, both mental and material, are but impressions on our senses—results of impacts of Karmic force or energy. Their marked or distinguishing feature is that they are all momentary, are ever changing from moment to moment, and are ever being renewed. They are like the light of an electric bulb, which is not a fixed unit, but an ever-renewal display of electric energy.

The mental and material impact of our senses with objects, produces feelings, perceptions, observations, states of consciousness. They are three-fold—Dukkha, Sukha, and Upekkhā—pleasant, unpleasant, neither pleasant nor unpleasant. These three-fold results or sensations experienced through all our senses and make us deduce something which originates these impressions. But in reality, they do not exist. All that we are certain of is this feeling—the result of an impression. What makes the impression is an energy or force. Hence all that we see about us—all that we feel—is a variety of forces or energies. This, in its totality, we speak of in ordinary language, as a world or a universe. When, as it often happened, the Buddha was asked—"Is the world limited, or limitless?" "Is it eternal or does it exists for a time only?" He answered his interrogators by saying nothing.

". . . . who asks doth err,
Who answers errs. Say nought."

It is an age-long custom, among Easterners not to expose to an assembly the ignorance of a questioner. It is considered discourteous. The most convincing answer to a question prompted by ignorance is silence!

In the Buddha's point of view, the world does not exist. To Him there is no such entity or unit—in a sense these terms are understood by the questioner.

But on occasions when men of ordinary intelligence speak to the Buddha of their ordinary life, about matters of everyday experience, and of the ills of their lives—He replies: "There is a world, and you have a good deal to do in order to find your proper place therein, and make proper use of your stay there. There is a world, and there is a world beyond, and I have to show you how you can make your way from one to the other." Its existence is felt by all. No one would deny it. It is to conquer this world—full of sorrow and travail, of anguish and disappointment and to be freed from it, that the Buddha taught His system of mental training, which has come to be known as Psychology in Western lands. Under its essential teachings the devotee is taught how to subdue himself under a process of rigid mental training, engaging himself in meditation on one of the three aspects of all life—Anicca, Dukkha, Anatta-Impermanence, sorrow, and soul-lessness. The devotee never ceasing, ever vigilant with mental and bodily equipoise, pursues his meditation until he attains the fourth stage of sanctification and becomes an Arahan and realises Nibbāna.

Life goes on until the result of Karmic energy of the past is exhausted or ceases to produce the necessary energy to function. And when the motion generated by the energy of past Karma ceases, as in the case of the Arahat, then comes Parinibbāna. To him there is no more births and deaths:

"But now—

Thou builder of this Tabernacle
—Thou!
I know Thee! never shall Thou
build again
These walls of pain!

The Buddha was asked, whether the Arahan exists or does not exist after death. Now this is also a question which undoubtedly implies a miscomprehension on the part of the questioner, it was wisely answered by the Buddha by silence. According to Buddha's conception of the ultimate truth, there are no actual Arahans, but there is only a continuity of manifestation of Karmic energy.

The aim of the Buddha had been to teach his followers the ultimate truth. It was with this that he was most concerned. And he went about trying to propound this to those who had sufficient knowledge to understand it. The ultimate truth was that there are no entities called men, but only manifestations of Karma-energy.

But it must be remembered this teaching that there is no entity called

man, is ultimate truth, a concept that is understandable to philosophers, thinkers, analysts. But when speaking to men of ordinary intelligence, the Buddha said, "There is such an entity as man. You all know it and feel it. I know it and feel with you." In saying this he led the way to the man of ordinary intelligence to reach the ideal underlying the ultimate truth. The man of today is not the man of ten years ago. And the fact that should be taken due care of is—what we are today makes what we will be ten years hence and during many births to come. As we sow now, so we reap. And so it goes on from birth to birth, from death to death. In some cases the harvest is a source of joy, and in others it is one of unutterable sorrow. We thus go on, meeting no resting place, not ceasing until we come across a point at which the flow of life ends. There is no break between the man of today, and the man of yesterday, or the man after months, or years. It is all a chain of unbroken happenings. The ceasing only occurs when we pass into that state known to Buddhists all throughout the world as Nibbana.

Thus the Buddha pursued two ways when explaining his Dharma to his followers. To thinkers he says he sees no world as we understand it in the ordinary acceptation of the term. But when addressing a man of ordinary intelligence and of everyday life, he said, "There is a world, and you have to find deliverance from it; and I will show you how." In the same way, when speaking to philosophers he denied the existence of an entity such as man. But when speaking to the latter, he said, "There is a man; and you, are that man, who has to work out his freedom with diligence and ceaseless activity."

"The aching craze to live ends,
and life glides—
Lifeless—to nameless quiet,
nameless joy,
Blessed Nirvana,—sinless,
stirless rest—
That change which never changes."

THAILAND AND THE MAHA-BODHI SOCIETY

By the Latvian Buddhist High Priest, the Right Reverend Vagindra Mantramitra, and his disciple, the Reverend Ananda Maitreya.

On the 24th of June, 1939, Siam became Thailand, in line with the present trend towards what has been described in the foreign press as "super-nationalism".

In the days of old, the territory of the present-day Siam or Thailand and the geographical area all around it, were inhabited by a Hindu-Aryan people, known as the Khmer. The talented Khmer nation dedicated thirteen hundred years ago the whole of Indo-China, including the present-day Thailand, to the Buddhist Goddess Cyâmavarna Târâ or, simply, Sayâma Târâ, styled "the Saviouress" and "the Mother of Buddhas", in the same way as modern France has officially dedicated French Indo-China to the Jewish Lady Mary of Christendom. From the name of this Buddhist Goddess-Deliveress, Cyâmavarna Târâ, comes through abreviation the much-discussed appellation of this land as Siam or Sayam. There was hardly a household altar in ancient Siam without a statue or image of the Çyâmavarna Târâ, the "Green Tara", the Patroness Saint of Siam.

The present-day Siamese, now known as Thai, are not an Aryan people. They are a Mongoloid tribe hailing from the South-Western provinces of China. When the Thai people invaded the present territory of Siam seven hundred years ago, they were not conversant with Buddhism and were animists, like some other tribesmen still dispersed to-day in Kwangsi, Kweichow, and Yunnan provinces of the Chinese Republic. The Khmer race gave to the Thai invaders the ennobling religion of Our Lord Buddha Gautama. As members of the great Caucasian family of the so-called white peoples, the Khmer were highly civilized. They were devout Buddhists and left in Siam unforgettable monuments of their intense Buddhistic civilization and great religious achievements. This Khmer nation conceived and built the world-famous Ankor Wat, one of the Seven Wonders of the world, Ankor Thom, Bayon and many other marvels of exquisite Buddhist architecture. The Khmer have bequeathed great relics of their culture to places all over Thailand, *viz.*, Bimai ruins, Lopburi and many other towns. In fact, the Khmer artistic influence is visible everywhere in Thailand, especially in Bangkok, the Thai capital. The Khmer also inculcated among the Thai an ardent love of the Aryan Sanskrit language, and this to such

an extent, that the majority of the Thais choose, unto this day, all their names and surnames from the rich Sanskrit vocabulary. Needless to say, the pure Mongoloid Thai language is entirely different from Sanskrit.

Thailand is a rich and highly productive country, the tremendous natural resources of which are not yet fully developed. However that may be, this kingdom claims to be fervently Buddhistic. And it is to be greatly deplored that this wealthy Buddhist kingdom of Siam or Thailand does not give the necessary support to such a noble international Buddhist organization as is The Maha Bodhi Society.

Recently the Siamese Ecclesiastical Department compiled a census dealing with the number of Buddhist monasteries and their inmates. It was shown that Thailand has 18,250 Buddhist temples (called in the Thai language *Wats*) of the Theravada School containing 119,324 Buddhist priests and 75,205 novices (Samaneras). The places of Mahayana Buddhist worship for the Chinese and the Annamites were not counted as yet.

The statistics of the Theravada Buddhist Church of Thailand reveals that it is generously supported and rapidly increasing in wealth. The Department of Church Property reported the money on hand (*i.e.*, cash) belonging to the Thai Sangha, March 31, 1936, as 4,093,573.22 Ticals. This is only a very small part of the wealth of the Buddhist Church in Thailand, because the Church possesses lands, buildings and movable property which are all the time increasing. Nor is this the full measure of the benevolence of the Buddhist Church's adherents, for they feed and clothe a monastic community numbering nearly 200,000 and spend large sums for repairs of temple property. Nowadays, any individual who raises ten thousand Ticals or more for a school or a temple, is honored by the authorities with a portrait of the King.

Siam became statistically-minded only within the past few years, so that the number of temples extant in former times is not known. The number of Theravada Buddhist monasteries in present-day Bangkok is 123, and in Chiengmai, the Northern Capital of Thailand, there are one hundred and thirty-two Buddhist temples for a population of only 70,000. The ground occupied by Buddhist temples in Bangkok covers about one-fifth of this large city. Many temples are, however, not clean and in need of repair and, without any great effort, they could be kept more tidy. Apart from the Chapel Royal, there are nine royal temples in Bangkok, to which the King pays special attention. There are: Wat Mokut Kshatriyārāma, Wat Debsivindr, Wat Sudasna, Wat Pavaranivesa, Wat Rājapabidh, Wat Chetuphon, Wat Arun (the famous Temple of the Dawn), Wat Penchampabitr and Wat Rājadhivas.

The present head of the Buddhist Church of Thailand is His Holiness Somdech Phra Aryavongsa Katayana, the Buddhist Patriarch. He is not a

Thai prince, but a commoner. The Patriarch is the President of the Supreme Council of the Siamese Buddhist Church Dignitaries, known as Mahathera Samakom, whose seat is in the Pavaranivesa Monastery, Bangkok.

Normally, this Supreme Council consists of the Patriarch who is president, two assistant chairmen and fourteen other high dignitaries of the Thai Sangha. In addition to this, there is a Secondary Council of eighteen members to take care of minor matters. The Supreme Council of the Thai Buddhist Church acts through the Ecclesiastical Department (Krom Dharmakar) within the Ministry of Public Instruction. To this Department converge the reports, incomes of the church and church correspondence from the seventy provinces of the Thai kingdom.

The educational standard of the majority of people in Thailand is rather low, and this is fully admitted by the Thai Government. The number of those who can read and write, is put at 31 per cent of people over ten years of age according to the latest census of the population, carried out by the Department of the Interior. Those who cannot read and write number 69 per cent. Recently, on the occasion of one of the most important meetings of the National Assembly, several members of that Assembly showed that out of a population of fourteen millions, only one million could claim to have some sort of education. During that meeting a motion proposing an amendment to the Constitution in order to extend the period of transition for another ten years, enabling the present government to remain in power for another ten years, was accepted by a majority of members. That particular Section of the Constitution which was amended, was the original promise by the People's Party, who had formerly brought about the downfall of the Absolute Monarchy, and made the condition that once the ten-year period was completed, the government should be automatically transferred into the hands of the people. There is no battle as yet in Thailand against illiteracy, as there is one in Iran, which is now in the fifth year of its anti-illiteracy campaign.

Thailand is not yet properly awake to the importance of the Buddhist religion and to the Buddhist problems.

Formerly the official year in Thailand began on April 1st, but otherwise it followed the western calendar. This year, for the first time in Thailand history, the public celebrations of the Thai New Year were officially fixed from the afternoon of December 31st to the midnight of January 2nd., C. E. 1941. One member of the Thai National Assembly, Nai Kaeo Singha-kachen, recently moved an amendment to the Bill suggesting that the Thai New Year should start on the 1st of May and that the year should end on the 30th April. The Buddhist Era relates to the life of Our Lord Buddha Gautama Sakyamuni and therefore the year should commence on the 1st

of the month nearest to the most important occurrence in that great life. Apart from this, Nai Singha-kachen was against the idea of Thailand slavishly following the lead of other countries. Why should it not be individual in regard to its New Year? A further point was that in January the farmers were still working in the fields and had neither the time nor the money to spend on New Year festivities, whereas in May the work of harvesting would be over, and they would have money to celebrate the day in a fitting manner. But the amendment of Nai Kaeo Singha-kachen was defeated, and the New Year in this Buddhist country was fixed, to the regret of great many Buddhists, in line with the Christian religion on the 1st of January. Naturally, this change will not pass unchallenged. The loss of three months in the year which ended now prematurely, evokes sentiments of concern from many persons.

Most of the foreign Buddhists who visit Thailand, say that Thailand is totally different from what they had imagined. They are all disappointed. Although Thailand is rich in Buddhist temples and scenic beauty and deserves unqualified recommendation it must be recorded that there is today a deficiency in real Buddhist goodwill towards foreigners. *The Maha-Bodhi and the United Buddhist World*, Buddha Year 2450 (the issue of October and November, 1906, page 158), said as follows:

"The good and illustrious King of Siam is able to help to start a (Buddhist) propaganda. . . . . We sincerely trust that the beloved King Chulalongkorn (*N. B.* who reigned from 1868-1910 C.E.) over Siam, like his ancient co-religionist, Raja Piyadassi, the great Asoka, of blessed memory, would take steps to commemorate the unique event (of the 2500th Anniversary of the Foundation of Tathagata Sakyamuni's Spiritual Reign which fell on the Fullmoon day of July in 1911) either by founding a College at Benares to train ten or twenty young lay Brahmacharis or Bhikshus to disseminate Buddhism or by erecting a substantial Vihara that will last several hundred years. A stone tablet should be set up at Benares, engraving statistics of Buddhism as found today, which would become useful to future generations."

To our knowledge, the fabulously wealthy King Chulalongkorn of Thailand did nothing for the benefit of The Maha Bodhi Society during his long reign. Few, indeed, are the people in Thailand, if any, who ever helped The Maha Bodhi Society generously or wholeheartedly.

In April, 1910, the Editor of the *Maha Bodhi Journal* wrote the following lines: "Since 1893 we have received no aid of any kind from the Buddhists of Japan for the revival of Buddhism in India, *nor have The Maha Bodhi Society received any help from the Buddhist King of Siam.* The noblehearted Burmese have been our foremost helpers, and the second place may be given to the Buddhists of Ceylon." (Vol. XVIII, page 447).

In October 1940 the Thailand Goodwill Mission headed by His Ex-

cellency Capt. Luang Dhamrong Navavasti, Thai Minister of Religion and Public Instruction, visited India, its members also paid a short visit to the Maha Bodhi Society's headquarters. We, the Latvian Buddhist High Priests, look forward to the day when more material help will be forthcoming from Thai Buddhists for the Buddhist activities of the Maha Bodhi Society. Let us hope that affluent Thailand will think of it in the future.

Manchoukuo is an influential Buddhist country with 2,200 Buddhist priests and many millions of believers. It may be remembered that the introduction of Buddhism into Manchuria dates as far back as 372 C. E. In commemoration of the birthday of Our Lord Buddha Gautama, the Manchurian Buddhist Federation was established in May 1939. The birth of that organization augurs more or less well for the future development of Buddhism in Manchukuo, the land of 40,000,000 inhabitants.

Let us hope that the cultural standard of the Thai people will become higher and that the Buddhists of Thailand will fully co-operate with international Buddhist organizations like The Maha Bodhi Society. If this purpose can be accomplished, it will not only benefit the Maha Bodhi Society, but it will be a blessing to the Buddhist religion in general and to the Thai people in particular.

A real Buddhist must take Buddhism in the widest sense of the term, believing that Buddhadharma has a message for all humanity, Eastern and Western, and a message for both time and eternity.

"As flowers in rich profusion piled
Will many a garland furnish forth;
So all the years of a mortal man
Should fruitful be in all good works."

(*Dhammapada*, 53).

JUBILEE NUMBER OF "MAHA BODHI"

The January 1942 number of the Maha Bodhi Journal will be issued as the special Golden Jubilee number to commemorate the 50th anniversary of the Society. It will be a superb publication containing valuable articles on Buddhism, Buddhist history and allied subjects, as well as numerous blocks. Owing to the heavy cost of paper and printing it has been decided to strictly limit the number of copies to be printed. Those who wish to obtain copies are requested to book their orders immediately. The price of the special number is Re. 1/- (including postage).

Our esteemed Vice-President Sir U Thwin, Kt., has kindly sent a donation of Rs. 500/- for the expenses of the publication.

All articles, messages, photographs, advertisements etc., for insertion in this issue should reach the Editor on or before the 10th December, 1941.

BOOK REVIEWS

A GUIDE TO NALANDA—*By A. Ghosh, M.A., Asst. Spt. Archaeological Survey of India. Published by Manager of Publications, Delhi. 49 Pgs. of printed matter & 10 plates. Price not given.*

The book is of great value. It is concise, yet complete. Both the tourist and the student will find it of the greatest use in paying a visit to this world-famous place. The different plates lend special interest to the publication and the attached maps are a valuable asset. The book supplies a long-felt want.

VILLAGES AND TOWNS AS SOCIAL PATTERNS—*A study in the Processes and Forms of Social Transformation and Progress—By Dr. Benoy Kumar Sarkar. Published by Chuckervarty, Chatterjee & Co. Calcutta. 685 Pages. Price Rs. 15/-.*

Dr. Sarkar is well known to the reading public as a very versatile writer. The work, above mentioned, is a voluminous publication and deals with the activities and general condition of villages, and the pattern they may be for social workers. It is a very erudite treatise. The author covers a vast range, and the book is for reformers, those who engage in social uplift. It is highly to be recommended to students in these lines, who will here find much thought-engrossing matter, which will prove both practical and applicable.

CONTINENCE AND ITS CREATIVE POWER—*By Swami Jagadiswarananda. Published by Sri Ramkrishna Math, Karachi. 44 Pp. Price As. 4.*

An excellent treatise on a delicate but very important subject, showing the road to a pure spiritual life. The author's statements are the outcome of deep study, he quotes high authorities of the West as well as of India. The principle of the little book is very high, and every aspirant to a higher life should possess a copy of this handy pocket edition.

THE SUTTA-NIPATA, PART I, URAGA-VAGGA. *(English Translation with Pali Text)—By Sister Vajira. Published by the Author, The Maha Bodhi Society, Sarnath, 103 Pgs. Price Re. 1/-.*

The Sutta Nipata has, no doubt, been previously translated into English. But the value of Sister Vajira's translation lies in the fact that the English rendering is given alongside of the Pāli original in Roman script. The translation has been done carefully and it is easy to follow. We think it would have been better instead of saying "the horn of a rhinoceros" to have translated it as "a horned rhinoceros," which animal wanders in loneliness, while a horn in itself has hardly the power of doing this.

The continued labours in the Buddhist field of the gifted authoress are highly to be appreciated.

The book is well brought out and will be of great use, particularly to students of Pāli, who are interested in Buddhism. It would serve well as a text-book in Universities and Colleges which have Pāli as one of the subjects for examinations.

THE REPORT OF THE LIBRARIAN OF THE CONGRESS—*The Library of Washington, D.C. United States of America. November 15, 1940.*

A large and interesting publication covering nearly 500 pages. The Library is evidently one of great magnitude, for books from all lands and in all tongues, from the most ancient times to the modern, are on its shelves. There is not a field of activity or learning, on which the reader would fail to find complete information and instruction by referring to this unexcelled treasure of collected books.

This report further gives some interesting facsimiles of ancient documents, among which the "Lincoln Cathedral Copy of Magna Carta", is the most prominent.

The Library employs many learned scholars as consultants in its numerous different divisions, and thus stands high among the Educational Institutions of the world.

50th VOLUME OF THE MAHA-BODHI

With the December number, the 49th volume of the Maha-Bodhi comes to a close. The January number will be sent by V.P.P. to all subscribers whose subscriptions fall due. In spite of the rise in prices of paper and printing owing to the war, we are keeping the same rate of subscription. We also hope to continue publishing the future issues with new features and therefore look forward to the co-operation of our readers and well-wishers. We expect that they will not only renew their subscriptions but also make it a point to get their friends also to subscribe. To avoid extra cost to our readers and unnecessary work to our staff, we would request all to send us their subscriptions by Money Order before the 25th of December.

Manager,
MAHA-BODHI.

THE GOLDEN JUBILEE OF THE MAHA-BODHI SOCIETY

Dates Fixed

A meeting of the Maha-Bodhi Society Golden Jubilee Celebration Committee was held at the Society's Headquarters on Sunday, the 2nd November, under the Chairmanship of Raja Khitindra Deb Rai Mahasai.

The meeting discussed the programme of the Jubilee and the desirability or otherwise of postponing the celebration to a future date in view of the world war going on at present. After discussion the meeting finally decided to observe the event and to restrict the celebration to such of the items as it will be possible to carry out.

The following dates for the celebration at different centres were finally decided upon :—

Buddhagaya—24th December, 1941.

Sarnath (Benares)—26th, 27th and 28th December, 1941.

Calcutta—30th, 31st December, 1941 and 1st January, 1942.

It was decided to restrict the items of celebration in Calcutta to the following :—

(1) Service at the Sri Dharmarajika Vihara.

(2) Public Meetings with representatives of different religions and cultures.

(3) Exhibition of Buddhistic Art objects, paintings (ancient and modern).

(4) Essay competition among students.

(5) Collection of funds to erect the Dhammapala Guest House in Calcutta.

(6) Publication of the "Golden Book of Buddhism".

Dr. Nihar Ranjan Ray, M.A., D.Lett., Librarian, Calcutta University Library and Mr. Devaprasad Ghose, M.A., Curator, Asutosh Museum, Calcutta, were appointed Secretaries of the Exhibition Committee. They were empowered to take all necessary steps to make the Exhibition a success. Exhibits should reach the Secretaries as early as possible. Artists submitting their Buddhist paintings should inform the Committee whether their works are for sale or not.

(Continued from August issue)

Donor Members who have paid Rs. 100/- each :—

(10) Mr. Lee Choong Seng, Singapore.

The following have joined the Reception Committee by paying Rs. 10/- each.

(55) Dr. N. N. Sen Gupta, Lucknow.

(56) Dr. R. J. Thomas, D.Litt., Cambridge.

(57) Mr. H. D. Chickera, Colombo.

(58) Mr. T. A. Tennakoon, Kurunegala.

(59) Mr. N. [illegible] Dias, Panadura (Plus Rs. 15/- donation).

(60) Mr. J. G. Dissanayake, Katugastota.

(61) Mr. M. G. Hewa, Singapore.

(62) Miss M. Goonaratna, Debiwala.

(63) Mr. P. C. Barua, Tavoy.
(64) Mr. P. C. V. Rajan, Kalan.
(65) Dr. F. Abeysuriya, Galle.
(66) Rai Bahadur Kanwar Sain, Alwar.
(67) Major B. M. Rao, Iran.
(68) Mr. Frank R. Mellor, Plymouth.
(69) Mrs. Sumana Jayasuriya, Colombo.
(70) Mr. A. Kra U, Kyaukse.
(71) Mr. D. E. Hettiaratchi, Colombo.
(72) Mr. I. J. S. Taraporewala, Bombay.
(73) Mr. K. D. Karunaratna, Colombo.
(74) Ayurveda Sastri R. Buddhadasa, Colombo.
(75) Mr. David De Silva, Colombo.
(76) Miss A. Satherwaite, Hawaii.

Donations for the Dharmapala Memorial and Jubilee Fund :—

Mrs. A. E. de Silva, Colombo, Rs. 500/-, The Bogala Graphite Ltd., Colombo, Rs. 250/-, Mr. H. W. Amarasuriya, Galle, Rs. 250/-, Mudaliyar R. J. Wijetunga, Akuressa, Rs. 250/-, Mudaliyar D. M. Samaraweera, Weligama, Rs. 250/-, Mrs. L. E. Ekneligoda Kumarihamy, Ratnapura, Rs. 200/-, Mr. M. D. A. Goonatilaka, Johore, Rs. 200/-, Mahamudiram D. H. T. D. Gunawardane, Kotahena, Colombo, Rs. 100/-, Mr. T. C. de Sylva, Horana, Rs. 100/-, Mr. Thomas Amarasuriya, Galle, Rs. 100/-, Mudaliyar A. A. W. Ratnayaka, Deniyaya, Rs. 100/-, Mr. Francis Gunaratna, Kandy, Rs. 100/-, Mr. & Mrs. A. S. P. Wijegoonaratna, Colombo, Rs. 100/- Mr. & Mrs. K. T. Wimalasekara, Horana, Rs. 50/-, Dr. B. S. Bodh, Sujanpur Tira, Rs. 5/-, Dr. M. C. B. Chetti, 5/-, Latvian High Priests, Bangkok, Rs. 5/-, G. W. David de Silva, Colombo, Rs. 2/-, Collected by Mr. M. G. Hewa, Singapore, Rs. 7/12/-, Collected by Mr. S. Raja Rao, Berwada, Rs. 11/-, Collected by U Kan Hlaing, Thaton, Rs. 60/-, Mr. B. H. James, Borneo, Rs. 28/-, Collected by Mr. A. G. James Appuhamy, Hongkong, Rs. 20/-, A Zoroastrian, Rs. 10/-, Mrs. A. Baranchi, Deniyaya, Rs. 50/-, Mr. M. D. Yapa, Morawaka, Rs. 25/-, Mr. E. M. W. Jayasuriya, Matara, 25/-, Dr. R. B. Lenora, Colombo, 10/-, Mr. H. Sri Nissanka, Colombo, 50/-, Mr. D. C. Wijewardhana, Colombo, 25/-, Dr. N. Attygalle, Colombo, 15/-, Mrs. D. S. P. Abeywardana, Colombo, 10/-, Mr. C. D. Jayawardana, Colombo, 10/-, Mr. W. Weeratunga, Colombo, 15/-, Mr. P. M. Senaviratna, Colombo, 10/-, Mr. M. Jayasena, Kelaniya, 10/-, Mr. M. F. P. Gunaratna, Kalutara, 25/-, Mr. D. M. Jayasundara, Kalutara, 20/-, Mr. D. S. Alpisinno, Kalutara, 10/-, Mr. G. D. Liyanaralamine, Kalutara, 5/-, Mr. H. A. Munasingha, Matugama, 10/-, Mr. H. Don Pedrick, Horana, 35/-, Mr. Alfred Karunaratna, Bandaragama, 15/-, Mr. D. G. W. Wijemanna, Horana, 50/-, Mr. S. P. H. Perera, Walahanduwa, 50/-, Mr. E. S. Jayawickrama, Galle, 50/-, Mr. V. R. L. S. Letchumanan Chettiyar, Galle, 10/-, Mr. T. Amarasuriya, Galle, 25/-, Mr. Percy W. Goonawardana, Galle, 10/-, Mrs. K. D. Perera Saharasinha, Colombo, 25/-, Mudaliyar P. D. Ratnatunge, Colombo, 10/-, Dr. L. A. Rajapaksa, Colombo, 5/-, Mr. E. Munasingha, Rambalapitiya, 5/-, Mr. D. B. P. Abeyawardana, Kotahena, 5/-, Mr. M. T. Perera, Kalutara, 5/-, Mr. A. L. Perera, Kalutara, 5/-, Mr. L. Muttettuwegama, Parakaduwa, 5/-, Mr. R. Dambawinna, Ratnapura, 5/-, Mr. T. Bandara, Pelmadulla, 10/-, Mrs. W. R. Kirimenika, Ratnapura, 10/-, Mr. D. A. Jayasekara, Ratnapura, 10/-, Mr. W. Dingirihamy, Ratnapura, 15/-, Mr. W. Gunawardana, Ratnapura, 10/-, Mr. K. G. Dhanasekara, Karunnagoda, 5/-, Mr. D. K. R. M. Loku Appuhamy, Karunnagoda, 6/-, Mr. W. Mohottihamy, Hangamuwa, 10/-, Mr. M. Mohottihamy, Hangamuwa, 10/-, Mr. M. M. Podi Nilame, Kuruwita, Rs. 5/-, Mr. T. A. Chandanahami, Kuruwita, Rs. 2/-, H. D. Selestina Hami, Kandana, Rs. 10/-, Mr. D. L. Wijeratna, Nugegoda, Rs. 6/-.

NOTES AND NEWS

Golden Jubilee of the Society.

We draw the attention of our readers to the report of the Maha-Bodhi Society Golden Jubilee Committee meeting which appears on another page. After careful consideration the Committee has finally decided to observe the event towards the end of December in spite of the fact that, owing to the world war, they will not be able to carry out the full programme as intended. Many friends have advised the Society to postpone the celebration till the end of the war so that it could then be observed in a manner worthy of the occasion. Their suggestion gains added weight when we consider the fact that few Buddhists from outside India will be able to join the celebrations. While this is true, it has also to be remembered that *this* is the Jubilee year and, whatever the conditions prevailing in the world today, it is more appropriate to observe it at the usual date even on a small scale. If necessary a more elaborate programme can be gone through at the close of the war, in spite of this year's observances. We, therefore, feel that the Committee has taken the right decision and it should be the endeavour of every Buddhist to help the Committee to carry out the programme. We especially commend the proposal to raise funds to erect the Dhammapala Guest House in Calcutta which is an urgent necessity. We hope every Buddhist will contribute his mite and enable the Committee to lay the foundation stone at an early date.

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Honour for Bhikkhu Jagadish Kasyapa.

We are glad to announce that the coveted title of "Tripitakāchārya" has been conferred on Bhikkhu Jagadish Kasyapa, M.A., Lecturer in Pāli at the Benares Hindu University, by the Vidyalankara Pirivena, Ceylon, where he was a student for several years. The honour has been conferred on one who fully deserves it on account of his vast knowledge of the Tripitaka as well as his work for the cause of Buddhism in India. Bhikkhu Kasyapa's Hindi translations of books of the Tripitaka and his exhaustive Pali grammar in Hindi have already won him a high place among Buddhist scholars in India. While congratulating the Bhikkhu for the signal honour done to him, we wish him long life and health to continue his activities for the revival of Buddhism in India.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 49.] B. E. 2485 DECEMBER, C. E. 1941 [No. 12

50th VOLUME OF THE MAHA-BODHI

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As the staff is busy with arrangements for the forthcoming Jubilee Celebration, we have been regretfully compelled to reduce the size of this number. The next issue will be the special "Golden Jubilee Number".

Manager,
MAHA-BODHI.

FA-HIEN'S INDIAN TRAVEL

Bhikshu Silabhadra

(Continued from the Previous Number)

Near the place of shadow there was a monastery in which there were about seven hundred monks. Here, too, was the Stupa of the Arhans and Pacceka Buddhas.

In the cold season, Fa-Hien and the party passed to the South of the Little Snowy Mountain. These mountains are the Suleiman-Koh ranges of modern Afghanistan. In these hills the snow gathered both in summer and in winter, it being a region of perpetual snow. The cold was so severe that one was almost frozen and this severe cold told fatally on one of the party, Hoe King. A white foam issued from his mouth and he expired. The rest of the party proceeded to the South of the chain and reached the Kingdom of Loi. This country has not been identified yet. One suggestion is that it may refer to "Lohita", a name we come across in the Mahabharata as that of a country. In the Epic mention is also made of "Loha", the name of a people in the north of India. Even now the principal tribes of the Afghans between the Suleiman hills and the Indus are known as the Lohanis. It is highly probable that these people are the descendants of the Lohas of the ancient days. If this is true, the Loi mentioned by Fa-Hien must have been situated immediately south of the Safed Koh.

Three thousand monks belonging both to the Hinayāna and the Mahāyāna sects were found in this country. From here, the party, after a ten days' march, reached the kingdom of Po Na which is the present Bannu.

A large number of monks, all belonging to the Theravada, were found in this country also. After three days' journey from this place, the party again passed the river 'Sin theou' which is of course the Sindh, and arrived in Panchāla which is called Pi chha by Fa-Hien.

Buddhism was flourishing in this country at the time, and followers of both the Theravada and Mahāyāna systems were found there. The people were deeply moved at the sight of these pilgrims from far-off China who had undertaken a journey so full of grave risks to their lives with the noble object of acquainting themselves with the Dharma. The party were treated with superb hospitality and supplied with everything they required.

The pilgrims now took a south-easterly direction and passed through various places till they were in *Mo theou lo* after they had covered a distance of eighty yojanas. The party saw on the way a great number of temples having in them thousands of holy men living religious lives. From Fa-Hien's silence,

however, about the details of these temples and the monks in them, it seems that he did not visit them. This omission on his part could have been due to only one reason—that those temples had no interest for him. From this it is safe to conclude that they must have been attached to the Brahmanical worship. However, the party arrived, as stated before, in Motheou lo which is only a Chinese transcription of Mathura. Fa-Hien calls the river Jumna, on the right bank of which stands the city of Mathura, Pou na. On the banks of this river the travellers saw twenty Sanghārāmas sheltering three thousand Bhikkhus. Fa-Hien particularly mentions the fact that at this place the Dharma of Buddha was once more found flourishing, meaning thereby that the eighty yojanas of country traversed by them before arrival at Mathura, had not much Buddhist activity. He says that the moment one crossed the sandy desert regions of the Indus, all the Kings of the different Kingdoms of India were devoted to the doctrine of the Buddha. He also alludes to the existence of the custom of the kings removing their head-dresses when rendering homage to the ascetics. The kings, their officers and the princes, it is mentioned, presented food to the Bhikkhus with their own hands and after thus serving the monks with food, they spread a carpet on the ground and sat on a bench in their presence. They would not dare to recline upon a couch in the presence of the holy men. The existence of this custom at the time of Fa-Hien is remarkable, as it shows that even in the fifth century Buddhism had lost nothing of its superiority over Brahmanism.

South of Mathura lay the Middle Kingdom. There the people lived happy in the midst of plenty. Fa-Hien is particular to mention that they knew no registers of the population. In China, such Registers are maintained by the authorities to fix the poll-tax. The fact that these Registers were not kept in the Middle kingdom shows that the people of the country were exempt from such tax. As there was no crime in the country, there were no magistrates. Crime, when committed, was usually punished with fine. The ministers of the king and other officers enjoyed regular pay and pensions. The people abstained from taking life and were not addicted to intoxicating drinks. They ate no garlic or onions. Mention is also made by the pilgrim of the existence of 'chandalas' who were untouchables and required, when they entered a town or a market, to strike upon a piece of wood to announce their presence, a signal at which all people avoided them. In this country neither swine nor cocks were kept by the people. In the markets, in which no living animals were sold, there was total absence of butcher's shops and liquor shops. Shells were used for money. 'Chandalas' were exclusively the sellers of meat.

The pilgrims stayed at the stupas bearing respectively the names of Sariputra, Moggallana, and Ananda, and also at those of Abhidharma, of

the Precepts and of the Sacred Books in succession. The Order of Bhikkhunis was also in existence, and the nuns paid particular reverence to the Stupa of Ananda at whose recommendation due to the importunities of Mahaprajapati Gautami, the Bhikkhuni Sangha was allowed by Buddha to be established.

The pilgrims received valuable presents which it was customary to make at the end of the year, the donors including, besides the officials and the elders, even Brahmans.

From Mathura the party, travelling south-east, reached the kingdom of Samkassa which has been transcribed by Fa-Hien as Sen Kia Shi. The pilgrim notes that this is the place where Buddha re-descended to earth after having ascended into the Trayastringsa heaven and instructed there his mother for three months. Hiuen-Tsang also has mentioned this place in his itinerary and narrated the same event. On the concurrent testimony of both these travellers regarding the situation of the site, it has been ascertained that the site is in modern Farukabad where there is still a tradition that the capital of the kingdom was destroyed in Samvat 1240 (A.D. 1183) by Raja Jaichandra of Kanauj who, at the instigation of the Brahmanas, ploughed the place up into fields. It may be noted that Samkassa is Sankasya mentioned in the Ramayana.

In describing Buddha's descent to earth, Fa-Hien says that it was accompanied by an elaborate procession of the gods in which, of the three ladders specially prepared for the occasion, Buddha occupied the middle one adorned with seven precious things. He had Brahmā to his right side occupying another ladder of silver and holding in his hand a white chowry, while Indra, on a golden ladder to the left, held an umbrella. An innumerable number of gods followed Buddha in the course of his descent and when he had descended, all the three ladders disappeared under the ground leaving only seven steps behind. Long after the event king Asoka made an attempt to see the foundation of the Stupas. But in the digging operation the workmen reached a yellow spring and were unable to penetrate to the foundation. Asoka then had a stupa raised over the steps with a full length statue of Buddha upon the middle flight. Behind this stupa a pillar thirty cubits high was erected and on it was placed a lion. Images of Buddha were placed within the pillar on the four sides.

There was dispute between the pilgrims and some heterodox philosophers regarding the former's right of sojourn at this particular place. Eventually the parties entered into a mutual agreement that if the right that was being claimed by the Bhikkhus were proclaimed by a supernatural testimony to one of the parties, the other party should give way. Immediately, the lion on top of the pillar roared. This was enough, the heretics were overwhelmed with fear and took refuge in Buddha.

Fa-Hien mentions the existence in this region of innumerable stupas

built in memory of events connected with the life of Buddha. In these places there were thousands of devotees of both sexes belonging to both the Hinayāna and Mahāyāna sects.

The party now turned towards the south-west and after a journey of seven yojanas reached a town which is called by Fa-Hien *Ki jao i* which is only his own way of writing Kanyakubja. Hiuen Tsang also has, in his narrative, mentioned this place and called it Ku jo Kei che. There is no doubt that this place is modern Kanauj. In this town there were two Sanghārāmas wholly devoted to the study of the Theravāda.

About six or seven li to the west of the town, on the northern bank of the river Ganges, was a spot which was marked by a stupa as the place where Buddha gave discourses on 'anicca' and 'dukkha' and compared the human body to a bubble of water.

The party crossed the Ganges and travelling southward about three yojanas, came upon the forest where Buddha preached the Doctrine. The number of stupas erected in these places in memory of the movements of Buddha was so large and they were scattered so widely that it was no easy task to count them.

From this place, at a distance of ten yojanas to the south-west, the pilgrims found the kingdom of *Sha chi*. Fa-Hien uses the epithet 'great' to this kingdom but has left no details about the country, excepting that Sravasti was within eight yojanas from this place.

A journey of eight yojanas to the south from the last place brought the pilgrims to the kingdom of *Kiu Sa lo* and the town of *She Wei*. The former is Koshala and the latter Sravasti. The population of the town, at the time, consisted of only two hundred families who were devoted Buddhists. Outside the limits of the town, close to the south gate of it, the famous garden of Jetavana, the gift of Anathapindika to Buddha, was still to be seen. Fa-Hien also mentions the stupa erected over the spot where the notorious plunderer and murderer Angulimāla was converted by Buddha. There were other stupas too numerous to be counted which had been erected to commemorate many notable events in Buddha's life.

Twelve yojanas to the south-west of Sravasti, there was a city named *Na pi Kya*. This city is described by Fa-Hien to be the birth place of Buddha Kakusandha. It has, however, not been identified and it is difficult to discern the Indian name of the city in the Chinese transliteration of Fa-Hien.

Further south, about a yojana distant, was the city where Buddha Kanaka Muni was born. The city, however, has not been named.

Travelling one yojana to the east, the party arrived at Kapilavastu which has been written Kei Wei Lo Wei by Fa-Hien. There was no king in this town which was deserted, the only inhabitants being some Bhikkhus and a few families. The spots here connected with the chief events of the life of Siddhartha were marked by stupas which were in existence at the time of Fa-Hien's visit. Fifty li

east of the town was the Royal Garden of Lumbini where Buddha saw the light of day. Fa-Hien recalls how the Lady, meaning Buddha's mother Māyā Devi, came out from the garden by its northern gate after a bath, proceeded twenty steps, took in her hand the branch of a tree and turning to the east gave birth to the Prince, destined to be the Light of the World. The kingdom of Kapilavastu, where the infancy and youth of Buddha were spent, was at the time of Fa-Hien a vast-solitude in which travelling without precaution was risky, the place being infested with white elephants and lions.

A journey of five yojanas to the east brought the pilgrims to the kingdom of *Lan mo* which is Fa-Hien's way of writing Ramagama of the Pali annals and the Mahavamsa. It was one of the eight kingdoms among which the relics of Buddha were distributed. The place has been mentioned by Hiuen-Tsang also in his narrative. There was a stupa at the spot where the relic was enshrined. It was a solitary place unfrequented by men and the service of the sacred stupa was performed by herds of elephants which could be seen taking water in their trunks and watering the grounds of the stupa, and offering flowers before it. The same process was witnessed by Hiuen Tsang two hundred years later and has been recorded by him in the account of his travel.

Three yojanas east of this spot was the stupa at the place where Prince Siddhartha sent away his chariot and left his white horse after the Great Renunciation.

A further journey of four yojanas eastward brought the party to a place where the body of Buddha was cremated after his Parinirvāna. There was a stupa there and a Sanghārāma attached to it. Fa-Hien says that at a distance of twelve yojanas from this place was the town of Kushinagara, the place of the Parinirvāna. But this distance is evidently wrong. Both the place where the earthly remains of Buddha were burnt and that where He breathed his last have been definitely and beyond any doubt identified. According to this identification the distance between the two places is one of but a couple of miles. The population of Kusinagara was found to be scattered and scanty, the predominating element of which was monks.

From Kusinagara the pilgrims came to the kingdom of *Phi Shee li* which is a Chinese transcription of Vaisāli or Vesāli. They found there a great forest and a two storied chapel. A stupa bearing the name of Ananda was also there. The pilgrims also saw the stupa erected by Ambapāli, the courtesan, and the garden given by her as a gift to Buddha. There was also in existence the stupa in memory of the Second Buddhist Council held at Vaisāli about one hundred years after the Parinirvāna of Buddha.

From this place travelling four yojanas the party arrived at the confluence of five rivers. The confluence here spoken of must be that of the Ganges and five other rivers at a

place between the Sone and the meeting place of the Ganges and Gandaki near the present town of Hajipore north of Patna. When Ananda proceeded from Magadha to Vaisāli with the object of passing into Nirvana there, the devas informed about this to Ajatasatru who marched after Ananda at the head of all his troops. The chiefs of Vaisāli also went out to meet him. Ananda was in a fix and reflected that if he advanced he would incur the displeasure of Ajatasatru, and if he retraced his steps the Lichhavis would be aggrieved. In this situation he entered into a state of Samadhi which consumed his body and he thus passed away. His remains were divided into two parts, one part being carried to each side of the river, so that the two kings had each a half of the 'sarira' of Ananda. Stupas were subsequently erected by the kings to enshrine the relics.

The party crossed the river and proceeded southward. Travelling one yojana they reached the kingdom of Magadha and the city of Pataliputra which has been transcribed by Fa-Hien as *Pa lian fou*. This was the capital of Asoka. Asoka's palace was still in existence and seen by Fa-Hien who says that it evidenced an engineering feat which could possibly be performed only by spirits and not by human agency.

There were both Mahāyāna and Hinayāna temples there sheltering six or seven hundred monks. There were also to be seen colleges nobly built. Sramanas and students desirous of being instructed in philosophy flocked to those temples of learning.

There were great towns and cities in the kingdom. The people were rich, fond of discussion and compassionate and just in all their dealings. Every year, on the eighth day of the second moon, they held a procession of images. They made a four-wheeled car on which they erected bamboo stages supported by posts. The car was twenty feet high and looked like a pagoda which was covered with a carpet of white felt, upon which they placed the images of the devas which were decorated with gold and silver and coloured glass. There was an awning of embroidered work spread above. At the four corners they made niches, each of them having a Buddha seated, with Bodhisatvas standing beside him. There were other cars in use, all of the same description but differing from each other regarding their decoration and importance, the total number being about twenty. On the day of the procession the streets of the town were thronged with the population and there were dramatic performances, sports and musical concerts. There were hospitals in the town in which the poor, the orphans, the lame and all the sick persons of the provinces were received and attended to by physicians who examined their complaints and prescribed proper medicines and diet for them. The first stupa built by Asoka was about three li south of the town. In front of this there was the foot-print of Buddha. This foot-print of Buddha was later seen by

Hiuen Tsang. In front of this a shrine was erected. South of this was a stone pillar on which there was an inscription which read—"king Asoka gave Jambudwipa to the Sangha of the four quarters, and then redeemed it from them with silver; and this three times." Three or four hundred paces to the north of the shrine was the place where king Asoka built the city of *Ni li*. This city has not been identified. In the centre there was a stone pillar on the top of which was placed a lion. There was an inscription on this pillar which recorded the foundation of the town of *Ni li*, the reason for its being built and the year, day and the month on which the inscription was engraved.

The party now took a south-east route and travelling nine yojanas arrived at a hill which Fa-Hien calls the *little mountain of the isolated rock* which is a translation of its Indian name 'Indrasilaguha'. Hiuen Tsang's Chinese transcription of the name is *yn tho lo shi lo kiu ho* from which the Indian name is easily discernible. On the summit of the hill was a stone building facing the south. Buddha once sat there when Indra brought the celestial musician Pancha who played upon the lyre in honour of Buddha. Here Indra questioned Buddha on forty-two things drawing each with his finger upon the rock. Fa-Hien says that the remains of these drawings existed at the time of his visit. Here also there was a Sanghārāma. From this place about one yojana to the south-west was Nalanda. Sariputra was born and died here. The people built a stupa there which still existed.

At a distance of one yojana to the west was the city of Rajagriha built by Ajatasatru. It had two monasteries. Three hundred paces outside the western gate of the city there was the stupa raised by Ajatasatru over the portion of the relics of Buddha he had received as his share. It was lofty, beautiful and grand. To the south of the city at a distance of four li a valley led to a place surrounded by five hills. It was the site of the old city of king Bimbisāra. This was the place where Sariputra and Maudgallyana first met Asvajit, one of Buddha's disciples, where the ascetic Srigudha (according to some Srigupta) made a pit filled with fire and served poisoned food to Buddha and where the black elephant of king Ajatasatru was made to attack Buddha. At the north-east corner of the city the ancients erected a shrine in the garden where Ambapāli invited Buddha with his twelve hundred and fifty disciples to do them honour. The shrine was still in existence. The city itself was deserted and uninhabited.

Entering the valley and going to the mountains about fifteen li to the south-west, the party arrived at what Fa-Hien calls the *Peak of Khi che*. This is Gridhrakuta or the Vulture's Peak. Three li from the top of the hills, there was a cave in the rock facing south. In that cave Buddha sat in meditation. Thirty paces to the north-east there was another cave in which Ananda, while sitting in meditation, was terrified by Māra

who took the form of a vulture and stopped before the cave; but Buddha, by his supernatural power, opened the rock, took Ananda by the arm with his hand and allayed his fear. The trace of the bird and the hole through which Buddha passed his hand were still to be seen. This was the origin of the name Vulture's Peak. In front of the cave was the place where the four Buddhas sat. There were also the caves where all the Arhans sat for meditation. These caves numbered several hundreds. There was also the place where Buddha was pacing up and down when Devadatta, with murderous intention, threw down a stone which wounded Buddha on the toe. This stone was still there. The hall in which Buddha taught the Dharma was in ruins. What remained of it was only the foundations of a brick wall.

On his way back from the old town Fa-Hien saw to the west of the road the bamboo gardens of Kalanda. There was a shrine there which was swept and watered by the monks. Two or three li from this shrine, to the north of it, was the Smashānam. Crossing the southern mountain and at a distance of three hundred paces to the west there was a stone chamber called the Peepul Cave where Buddha, after his meals, was in the habit of sitting for meditation. Further west at a distance of five or six li there was a rock chamber in which, after the Mahāparinirvāna, five hundred Arhans compiled the Sutras. Neither Fa-Hien nor Hiuen Tsang has mentioned the name of this chamber, but there is no doubt that they referred to the Sattapanni Cave where the First Buddhist Council was held after the passing away of Buddha. Beyond the mountains there were many other caves where the Arhans sat and meditated.

Issuing from the ancient city and going down three li to the north-east, there was the rock chamber of Devadatta. Fifty paces from that chamber there was a large square black stone. In the old days, a Bhikkhu, while pacing up and down on this stone, reflected thus: "This body is transient, it is subject to pain, void and unclean". Thus reflecting he seized a dagger to destroy himself; but he pondered again: "The Buddha has declared against self-destruction." He reflected once more: "Although this is so, I seek this day only to destroy the three mortal enemies—lust, hatred and ignorance." He then stabbed himself.

The pilgrims resumed their journey and after travelling four yojanas to the west they came to the town of Gayā. This was also a deserted town. To the south of Gayā at a distance of twenty li was the place where Buddha spent six years and performed severe austerities. Three li to the west was the place where Buddha descended into the water to bathe when the devas held the branch of a tree for him to grasp and get out of the water. Two li to the north was the place where the young lady Sujata, daughter of a wealthy shreshṭhī, offered Buddha

rice-milk. Two li to the north from that place Buddha, seated on a stone under a great tree, ate the rice-milk looking to the east. The tree and the stone were both still there. In the Madhya Desa, the climate was so equable that there were trees there which lived several thousand years, even ten thousand years.

From that place the pilgrims went half a yojana to the north-east and arrived at the cave in which Buddha sat down cross-legged turning to the west and reflected thus: "If I am to become a Buddha, let there be some divine manifestation presaging it." Immediately the shadow of a Buddha appeared on the stone wall. It was three feet high and clearly visible. Then heaven and earth shook and the devas said, "this is not the place where past Buddhas have attained Buddhahood or future Buddhas are to attain it. About half a yojana to the south-west, under the bo tree is the place where all the past Buddhas have attained Buddhahood and all the future Buddhas will do so." The devas proceeded before the Bodhisatva to conduct him to the place. He followed them and when thirty paces from the tree, one of them gave him the kusa grass (of happy omen). He took it and went on fifteen paces further. Five hundred blue birds came and flew three times round him and disappeared. The Bodhisatva reached the Bo tree and holding out the kusa grass towards the east sat down. Then Māra, the king of the demons, sent three beautiful girls who came from the north to tempt him and himself came with the same purpose. Then the Bodhisatva struck the ground with his toes and the demons retreated in confusion. The three girls were transformed into old women. At the place mentioned above Buddha practised severe austerities for six years. In all these places people of later ages had erected stupas and set up images which were still in existence.

There were stupas at the following places: where Buddha, after receiving the Supreme Enlightenment, took rest for seven days experiencing the joy of liberation; where he passed seven days under the Bo tree pacing east and west; where the devas having erected an edifice built of seven precious things, made offerings there to Buddha for seven days; where the blind dragon Muchalinda coiled round Buddha for seven days to shelter him from a thunderstorm; where, when Buddha was seated on a square stone under a fig tree, Brahmā came to entreat him to expound the Dharma; where the four kings of the gods offered Buddha an alms bowl; where five hundred merchants presented him with parched rice and honey; and where Buddha converted Kāsyapa and his disciples numbering a thousand.

At the place where Buddha received the Supreme Enlightenment, there were two monasteries each with a large number of resident monks who were abundantly supplied by the people and wanting in nothing. The precepts were rigorously followed by the brotherhood and the gravity of their deportment

was observable in all their conduct—in sitting, rising or walking.

The party proceeded three li to the south and came to a hill called the "kukkuṭapāda." Fa-Hien states his belief that the great Kāsyapa was actually present there when he visited the place. He caused an opening to be made at the foot of the hill to serve as an entrance to it for himself, the split being too small to let any other man through. At a considerable distance lower down there was a niche in the rock in which stood the entire body of Kāsyapa. Kāsyapa washed his hands over the earth outside the opening. When the people of that country suffered from headache, they rubbed themselves with this earth and obtained immediate relief. To the west of this hill was the abode of the Arhans. Persons of Buddhist faith from the neighbouring countries came there annually to pay homage to Kāsyapa. Their doubts and perplexities were resolved by the Arhans who discoursed with them in the night and disappeared after the conversation. The hill was densely wooded and sheltered lions, tigers and wolves, making journey unsafe.

The pilgrims now returned to Pataliputra. After travelling ten yojanas they came to the temple of the "Vast Solitude." Fa-Hien says that it was a place where Buddha once lived. The Indian name of this temple has not been definitely ascertained although it is taken to be the same as that called Isi Patana in Pali books. It is, however, not connected with 'Isipatana' near Benares. In this temple there were resident monks. Following the course of the Ganges towards the west for twelve yojanas, the party arrived at Benares in the kingdom of Kāsi. Ten li to the north-west of the town was the temple in the famous Deer Park. This park was formerly the abode of a 'Pacceka' Buddha. The wild deer were constantly to be seen reposing there. When this Buddha was about to receive the Supreme Enlightenment, the devas in heaven sang, "the son of king suddhodana embraced religious life to learn the truth, and in seven days he will become Buddha." The 'Pacceka' Buddha having heard this entered into Nirvāna. Hence the name Deer-forest of the Immortal. Subsequently, after Gautama Buddha had attained Supreme Enlightenment, a temple was erected in this place. Here Fa-Hien recalls how when Buddha desired to preach to his five former disciples, they decided not to show him respect for his having given up extreme asceticism, and how when they saw Buddha they instantly changed their attitude and worshipped him.

Sixty paces to the north of this place, Buddha facing the West sat down and began to turn the wheel of the Law. Twenty paces to the north Buddha made known the prophecy about Maitreya. Fifty paces to the South was the place where the dragon Elapatra asked Buddha, "when shall I be delivered from this dragon's body?" In all those places stupas had been erected.

Thirteen yojanas to the north-west of the Deer Park there was the coun-

try of Kousambi. It had a temple named 'Kusala'. Buddha stayed here for some time. There were many monks there mostly belonging to the Theravāda. Eight yojanas to the east was the place where Buddha converted a yaksha. At that place there were also the spots where he walked and sat when he dwelt there. Monuments had been erected in all these places. There were monasteries there accommodating about one hundred monks.

From this place two hundred yojanas to the south, there was the country called the Deccan which had a monastery bearing the name of the former Buddha Kāsyapa. A great rock was hollowed out to make it. It had five stories, the lowest having the form of an elephant including five hundred chambers. The second had the form of a lion and contained four hundred chambers. The third having the form of a horse included three hundred chambers. The fourth, of the form of an ox, had two hundred chambers. The fifth was in the shape of a pigeon containing one hundred chambers. At the topmost storey there was a spring of water which ran in front of each chamber encircling each storey in its descent until it reached the lowest floor and passed out at the gate. In all the storeys there were windows pierced through the rock for admission of light, so that the chambers were all bright without any darkness anywhere. At the four corners of the edifice rocks were hewn to form steps for ascending it. Arhans were always in residence here. The hill had no cultivation and was uninhabited. Only at a great distance there were villages the inhabitants of which were unbelievers and did not recognise the 'dharma' of Buddha. The people of the country often saw men come flying to the temple. These were, of course, Buddhist saints who are well-known to have had the power of flying in the air.

The roads of the Deccan were dangerous and passable only with difficulty. Those who wanted to travel there had first to give money to the king of the country who arranged to have them escorted and safely conducted. Fa-Hien could not visit the place himself and his statement is based on what he was told by others.

The pilgrims proceeded in an easterly direction from Benares and returned to the town of Pataliputra. Fa-Hien was anxious to obtain copies of the rules of Vinaya, but in North India these rules were handed down orally from one master to another, and no written book was available for copying. For this reason, Fa-Hien journeyed into Central India where in a Mahāyāna monastery he was able to secure a copy of the Rules according to the text accepted by the First Buddhist Council—rules which were followed by the majority during the life-time of Buddha. The book was handed over to him in the temple of Jetavana. As for the other texts, each of the eighteen schools had its own professor who maintained it, although they agreed in the main and had slight differences owing to the text having been dealt with freely in some cases, rigidly in others.

Fa-Hien's collection was, however, most comprehensive and complete, consisting of seven thousand gāthās as used by the Sarvāstivāda school, and observed by monks in China. In this collection there were also extracts from the Abhidharma forming about six thousand gāthās. It also included the sutras consisting of two thousand five hundred stanzas, and a copy of the sacred book on the means of attaining Nirvāna having in it five thousand stanzas, and the Abhidharma accepted by the Great Assembly.

The collection of the sacred literature kept Fa-Hien busy at this place for three years during which he studied Sanskrit and learnt to speak it. Tao Ching, one of the party of pilgrims when they arrived in the Middle Kingdom, observed with admiration the grave demeanour of the Bhikkhus and their decorous conduct and regretted that the inhabitants of the frontier of China were insufficiently acquainted with the precepts and transgressed their duties, and expressed a wish that he might never again be re-born in the frontier countries. He therefore remained in India and did not return to China. Fa-Hien, whose only desire was to diffuse a knowledge of the Teachings throughout China, returned alone.

Following the course of the Ganges eighteen yojanas to the east there was the great kingdom of Champā on the south bank of the river. The places in this kingdom associated with the movements of Buddha were marked by stupas. From this place travelling fifty yojanas Fa-Hien found himself in the country of Tamluk where there was a sea-port. In this kingdom there were twenty-four monasteries with resident monks and the Dharma of Buddha was found very flourishing there.

Fa-Hien dwelt here two years copying out the sacred books and drawing pictures of images. At the end of this period, Fa-Hien set sail for Ceylon in a merchant vessel. It was in the beginning of winter and with a favourable wind, after a voyage of fourteen days and nights, that he arrived at Sinhala. The people of Tamluk asserted that Ceylon was at a distance of seven hundred yojanas from their country. This kingdom, situated on an island, measured fifty yojanas from east to west and thirty from north to south. There were about a hundred small islands round it. These islets were distant from one another ten, twenty or even two hundred li. They were all dependent on the mother island and produced pearls and precious stones.

This kingdom was originally inhabited not by men but by demons, genii and dragons. But the merchants of other countries traded with these beings. When the season for traffic came, these curious creatures did not appear but set out their valuable commodities marked with the exact price. The merchants selected goods of their choice and paid for them accordingly. Gradually, inhabitants of other countries came to know of the existence of Ceylon and migrated there and even-

tually a great kingdom was established in the island.

The country had a temperate climate and there was not much distinction between winter and summer. Trees and plants flourished throughout the year and cultivation of lands did not depend on any particular season of the year but on the pleasure of men.

Buddha at one time visited this country, says Fa-Hien. By his divine power he left the impression of one of his feet to the north of the royal city, and the print of the other on the top of a mountain (Adam's Peak), the two prints being fifteen yojanas apart. Over the foot-mark to the north of the city a great pagoda was built. It rose to a height of four hundred feet and was decorated with gold and silver and other precious materials. By the side of the pagoda there was a monastery called Abhayagiri which contained five hundred monks. The people had erected a hall to Buddha, with gold and silver carvings. In that hall stood the image of Buddha in green jade about twenty feet high. The body of the image glittered with seven precious things and its majesty was beyond description.

At this period of his travel, Fa-Hien was alone and feeling his loneliness, some of his companions having died, some having remained in the countries he travelled through; and suddenly, when, by the side of the jade image he saw a merchant making an offering to it of a piece of white silk from China, he was overcome by his feelings and tears flowed from his eyes.

One of the kings of this country sent to the Madhya Desa for seeds of the Bo tree which he planted alongside the hall of Buddha and from which a tree grew up. It was two hundred feet high, and when it leant to the south-east, the king feared that it would fall and had it supported by eight or nine pillars. Beneath the tree they had erected a shrine in which there was a seated image.

In the city there was also a building in which a Tooth of Buddha was enshrined. The Tooth was usually exposed to the public in the middle of the third moon.

Forty li to the east of the Abhaya giri, there was the sacred mountain Mihintale with a shrine on it accommodating two thousand Bhikkhus. Seven li to the south of the town there was the Maha Vihara temple with resident monks numbering three thousand.

After remaining in Ceylon for two years, Fa-Hien left that country by sea and after a voyage of more than ninety days arrived in Java where Brahmanism was found to be flourishing, while the Dharma of Buddha was not in a very satisfactory condition. Fa-Hien spent five months in this country at the end of which period he took ship again, the vessel being bound for China. After an eventful voyage of over seventy days the boat arrived at Ch'ing-Chou where the passengers were landed. It is interesting to note that there were Brahmans on board the boat amongst the passengers.

Thus ended Fa-Hien's journey.

TWO NIGHTS IN THE COUNTRY

By Frank R. Mellor.

I was sleeping cosily in my bed, sleeping the dead sleep of physical exhaustion, for the previous day had been my "Day Out," and it had been a hard day.

Since I have left "The Town", to become a dweller in the country, I have allowed myself one day in each week, to walk amongst my fellow men even though they know me not. It was my custom to visit the neighbouring naval town. The journey in the coach through the narrow country lanes gave me joy. I used to dream upon the little pier above the sea; lunch in a nice restaurant, which, although the prices were high and the food scanty, was so different from the wholesome country meals. Then after a little shopping I would visit the cinema to see last year's success; after which tired, but not too tired, I would return to my country "villa", to pass the remainder of the week "Digging for Victory", rambling around the beautiful country and listening to my housekeeper's title-tattle of the village goings-on.

But now, alas! the pier is a mass of tangled, smoke stained iron. The erstwhile prosperous city is represented by long heaps of rubble and twisted iron beams. The principal thoroughfare which used to be lined by the huge plate glass windows and the "Arcades" of huge "Emporiums" of wealthy firms, now contains but one building spared from the "Blitz". It is the multiple shop of a well-known Jewish firm.

However, a day out is a day out, and although most of the churches are bare gaping walls and heaps of rubble, the three cinemas are untouched. Therefore instead of lounging above the sea, I wandered among the ruined streets, trying to identify the remains of the shops I used to patronise.

I wandered past the barracks where, many years ago when I was a smart infantry sergeant, I had dwelt for a time. It was unharmed. I wondered at it for in my time the morals and language of the soldiers were such as would put a curse upon its ugly walls if such a thing was possible. On the opposite side of the road to the barracks stands the garrison church. It has suffered the fate of most other churches and is gutted by fire. Ah, me! How well I remember the time when my son was baptised within those walls, now standing bare and gaunt, blackened by smoke.

Poor little chap! His stay in this world was short. May be it was his last incarnation and his time of suffering was at an end.

At the time of the ceremony I was an Atheist, but, giving way to my wife's earnest pleadings, I recited the words which seemed to choke me, but which, according to her belief, it was necessary I should say in order to save my boy's soul from Hell. Poor girl! She knows the Truth now, for her body lies with his a few miles away. May they attain to a better re-birth!

Whilst I was thus meditating, an old gentleman had been standing at my side unnoticed.

"Pity, isn't it?" He remarked.

I was so deep in meditation that it was not until he had spoken twice that I comprehended what he was saying. "A great pity". I replied.

"I suppose, Sir," he continued, "that you are a Christian."

"No, I am a Buddhist," I replied somewhat curtly, for I was in no humour to have Christian banalities thrust down my throat.

"Ah, yes, yes!" he rejoined absently.

"And you?" I asked more kindly for I was sorry I had been curt and I could now see that the man was in trouble.

"Well, I don't know: I don't know," he replied. "I have taken Communion many times and was a Sidesman in my church, but now I fear I am not a good Christian, for I doubt. The church I used to attend was destroyed as this one has been and the clergyman was killed whilst fire fighting".

I made an ejaculation of sympathy. I did not wish to be unkind, but had really nothing to say.

"It seems to me," he continued, "that either God cannot protect His priests and Holy places from the powers of evil or that He does not want to do so. Therefore I sometimes think that perhaps Christianity, as we practise it, may not be pleasing to God. But then, if He does not appreciate what we are doing in His name, surely He would let us know in some way or other? I have spoken to a clergyman about this and he gave me a lot of words in return but afterwards, when I thought about them, I found that they meant little or nothing."

I told the man about the Buddha Dhamma and let him have one of the little booklets which I always carry about me, and then, as our ways coincided, we walked a long way together through the ruined streets. When I left him he appeared to be comforted.

It was now long past my time for eating and I was hungry, but in the wilderness of ruins there was no place to eat, so I went into the cinema, more for rest than for the amusement it afforded.

It was a good film; I am sure it was. My favourite comedian was in the leading part and I am sure he was very funny. But the humour passed me bye. Perchance I was not in the mood to enjoy the fun. Perhaps I was too tired. In any case, I came out of the Cinema staggering with fatigue, with that terrible sense of loneliness which is one of the attributes of old age and with the weight of my 78 years pressing hard around my heart.

I had a long walk to the bus terminus, for now that the centre of the city has been destroyed the buses ply from the suburbs. However, slowly and with tottering steps I travelled the distance and then waited for an hour in a queue, for buses have been "Blitzed" as well as buildings and many people who lived in the city now perforce live in the country. But a kindly welcome, a good meal and a comfortable bed awaited me at the end of the journey. Is it any wonder that I slept like a log.

It was about 1.30 A.M. when an enormous and vivid flash of fire, an explosion which was sensed rather than heard, and a gale of cold air, penetrated the "Black-out" curtains of my bed room. Instinctively I ducked my head beneath the bedclothes and at the same time the thought, "We've got it," flashed through my mind. I had impressed upon myself that in a case like this, my last words must be, "I go to the Buddha for Refuge", but I suppose the mind was taken at a disadvantage and the body spoke first.

I think the blast of the explosion must have partially stunned me for what followed was in the unconnected sequence of a dream. My next recollection was that my housekeeper was pulling at my feet and calling, "Get up, we're bombed." But I was under the impression that the floor of the bedroom was slanting like a roof and that the legs of my bed had sunk into it, so I shouted a warning for her to keep away. I have some recollection of slipping my dressing gown over my pyjamas and then I found myself standing at the garden gate shivering in an icy breeze. A big burly figure confronted me and I must have spoken to it for it answered, "I am your neighbour, Mr. Flowerham." More conversation must have passed for I remember saying, "No, we must see if we can help." I next found myself back in the entrance hall of my house, where the two evacuees who were billetted upon us were volubly persuading my housekeeper to go with them to the Public Air Raid Shelter, two hundred yards away.

I cut into the conversaion by calling out, "I'm going to bed." I then left them to go to the shelter and sit amidst the crowd in the cold and dark until dawn, whilst I slipped back into my still-warm bed, and having covered my head with the blankets for all the windows of the room had been blown out, I left the Bosch to do his worst whilst I slept like a dormouse.

Early next morning when the sunlight was streaming through the places where the windows should have been, I was awakened by the sound of many voices talking loudly in my front garden. It was the workmen who, with unequalled promptitude, had arrived to repair the damage. I hurried on some clothing and went out to view the scene of destruction. It seems that one of the householders had been burning garden rubbish in his back garden the previous day. When night fell he had put the fire out, as he thought, but during the night, just when a large

number of German bombers were flying over our Village to attack the near-bye town, the fire had blazed up again and a German airman, seeing the light, had dropped three bombs in hope of killing somebody. The first bomb had sunk deep into the cultivated ground behind the garden fence and had done very little damage beyond ripping the tiles off the backs of the roofs of the row of cottages and breaking all the windows at the back.

The second bomb had fallen into the road in front of the row of cottages which fortunately are built on a little cliff some six feet above the road. Like the first one it had done no damage except knocking down a stone wall, taking all the tiles off the fronts of the roofs of the cottages and breaking their windows. It however caused great inconvenience by fracturing the gas and water mains and cutting the electric light cables.

The third was the fatal bomb. It had fallen directly upon a bungalow two hundred yards further on. Five people were dwelling in that bungalow ; a husband, his wife and their four days old baby and the wife's father and mother who were staying with the happy couple to comfort the young mother in her time of trial. The bodies of the husband, wife and the little baby were found, horribly mutilated, two gardens away. The wife's mother was killed by the fall of the central chimney stack, her head crushed to a pulp. The wife's father was also crushed by the fall of the chimney stick. He was extricated from the wreckage alive but died the same day in hospital. May they all attain to better re-birth.

That day was a day of pandemonium. The workmen swarmed over the roofs replacing damaged and deficient tiles with a celerity that was amazing, shouting to each other from roof to roof or singing lustily the while. Others replaced the broken windows with brown paper stretched on frames, and yet another gang dug in the roadway to replace the damaged pipes. The women chattered excitedly over the garden fences, lorries filled with pipes and building materials thundered down the narrow lane and for the whole of one week all was turmoil. Water had to be carried from a hurridly erected standard some hundred yards away, light had to be obtained from candles, of which the shop-keepers stock soon ran out and such cooking as could be done was done upon oil stoves. What with the shouting, the hammering, the noise of transport and the excitement of the women who although they had been quiet enough in time of danger, seemed to go mad when it had passed, the environment was not one for quiet meditation.

And over all there was a cloud of apprehension for no-one, however brave, likes being bombed and all knew by experience, what was to be expected when night fell. And so, as surely as cause and effect, the Bosch came to follow up his first blow. Early in the afternoon the usual scout came over and was chased away by our aeroplanes with-

out dropping any bombs. At 1·30 next morning the Sirens sounded and a few minutes later the battle was joined. The Siren sound was the signal for the dispersal of our little household. Our evacuees went to the public shelter to spend the night sitting on a backless wooden bench in the damp and the dark. My housekeeper, prudish little body, who had spent part of the previous night in the shelter, asserted with extreme firmnes that, "Never again would she spend the night with strange men in the darkness," and so she sat under the stairs, meditating to the light of a tallow candle. As for me, I am an old man who must die soon in the course of nature, and whether the end is to be by germ of Germans, I prefer that it should be in a warm bed. I was already there when the Sirens sounded and I, therefore, passed the night in comfort if not in sleep.

One air raid is very like another. As usual the Bosch ignored our Village and attacked the naval town three miles away. As we are on the slope of a hill facing the scene of battle, it could be seen plainly, even from my bed. First the planes came roaring over our village towards the naval town. Just as they had passed us, the guns roared in their turn and the air was full of exploding shells, each one a little cannon on its own. The search lights wandered hither and thither and then concentrated upon their quarries in giant triangles. Incendiary bombs fell like gigantic fireworks and here and there their dazzling white turned into red bonfires as some unlucky householder was burned out of his residence. Parachut flares hung in the sky, things of beauty, and it seemed almost a shame when streams of red traced bullets put out their lights. In all, it was a weird, horrible and yet fascinating spectacle, devised by devils to make a hell.

Suddenly there was a pause; the attack had failed from that direction. But the pause was only momentary. Another wave of bombers came in from another direction; fresh batteries opened fire and all the horrors were repeated. Again a pause and again an attack from another direction. By now the town was burninfi in several quarters, but the guns never ceased for a moment and the air continued full of bursting shells. Time after time a red bonfire appeared in mid air and an enemy aeroplane, followed by streams of red tracer bullets, dived to its death.

And then came the dawn and the battle which for some time had dwindled, died away. The chirping of the birds commenced, the flowers opened their petals, a sweet pure air came in from the sea and the milkman brought the milk as if nothing had happened. All the harmonious sounds of the country arose and, at least, on the surface, all was peace.

It was nature's way of telling man that if he chooses to exterminate his race, she has others ready and willing to carry the torch of Life further along the Way to its destined goal.

OM MANI PADME HUM.

MRS. EDMUND HEWAVITARNE'S GIFT TO HOSPITAL

The foundation stone of a new Ante-Natal Ward for the De Soysa Lying-in-Home was laid yesterday afternoon by Mr. W. A. de Silva, Minister of Health.

The ward is a gift from Mrs. Edmund Hewavitarne and is intended to relieve the congestion of patients in the present Ante-Natal Ward. It will be provided with thirty beds and fully equipped.

Mr. Rajah Hewavitarne, in welcoming the Minister of Health on arrival, said that his mother and he were struck by the congestion that was prevailing in the Lying-in-Home which made it difficult even for the medical and nursing staff to carry out their duties. His mother had, therefore, decided to help in relieving that congestion to some extent by offering that ward. They were glad that offer had been accepted and hoped to complete the ward in seven months and fully equip it.

The spot where the foundation stone was to be laid was then sprinkled with milk, flowers and incense, and to the accompaniment of the chanting of "pirith" by the Ven. Baddegama Piyaratana Nayake Thero, assisted by several bhikkhus, the stone was laid by the Minister of Health.

Family Tradition

Mr. W. A. de Silva, next addressing the gathering, said that he accepted the invitation to lay the foundation-stone of that ward with great pleasure, particularly because the members of the Hewavitarne family had been associated with good works for the benefit of the people for so many years and because a son of that family was now perpetuating the traditions of that family. They were proud of the latest gift from them. The kindness shown to people was a tradition that would have to be continually maintained in the world of sorrow and suffering. That tradition had been highly valued in Ceylon. In the old days people of education and culture had assisted their poor brothers and sisters to carry out works of compassion and kindness. They need not despair that the old traditions were leaving them. Those who thought the work that was for the benefit of the public was not necessary and that only self should be looked after—that phase of life could not last long.

Mr. de Silva then thanked Mrs. Hewavitarne on behalf of the Government and the Department of Medical and Sanitary Services for her gift; and also, he said, on behalf of the poor who would be benefited by that gift, and on his own behalf.

Those present were then entertained to light refreshments by Mrs. Edmund Hewavitarne.—*Ceylon Daily News*, Colombo Oct. 25.

BUDDHIST REVIVAL IN INDIA

A HISTORIC EVENT

By Dr. Kalidas Nag, M.A., D.Litt.,

Lecturer, Calcutta University, and Hony. General Secretary, Golden Jubilee Celebration Committee.

In the quiet east corner of College Square, right opposite to the Senate Hall of the Calcutta University, one notices a noble specimen of Indian architecture—the Dharmarajika Vihara, which is the Calcutta headquarters of the Maha Bodhi Society that is going to celebrate, in the last week of December, 1941, its Golden Jubilee.

The Society stands today as the modest yet a vigorous centre of collaboration between India and Ceylon as well as with all other peoples abroad who have sympathy with the great humanitarian movement developing out of Buddhism. We remember with gratitude in this connection the unique devotion, sacrifice and life-long services of its venerable founder Rev. H. Dharmapala (born 17th September, 1864—died 29th April, 1933), who, like a true hero, fought through innumerable obstacles and prejudices and succeeded in his life-time to draw the sympathy and respect of some of the greatest leaders of thought in the East and the West who offered their co-operation spontaneously in the cause of the revival of Buddhism.

Coming to Buddhagaya as a humble pilgrim from Ceylon in Jan. 1891, Dharmapala realised the urgent need of organizing in the historic land of Aryavarta, the very cradle of Lord Buddha and his universal religion, a centre for the revival of Buddhist religion and culture. In the holy month of Vesak (May 31, 1891) the Maha Bodhi Society was inaugurated at Buddhagaya with the noble object of establishing in India a Buddhist monastery and also a Buddhist college maintaining a staff of Bhikkhus and scholars representing China, Japan, Siam, Cambodia, Burma, Tibet, Chittagong, Arakan and Ceylon. Within two years Dharmapala, then a young man of only 29, had the unique honour of being invited by the organisers of the famous Parliament of Religions at Chicago to represent Buddhism. Before sailing for America he established in May 1892 the Maha Bodhi Journal which also completes its 50th anniversary in 1942. On his way to and from America he established contacts with many institutions and individuals and organised branches in New York and London. In 1899 the mother of Rev. Dharmapala donated a sum with which the first plot of land was purchased at

Sarnath where 30 years after, he had the satisfaction of completing (1931) the splendid Mulagandhakuti Vihara which has become a veritable place of pilgrimage for Buddhists from all parts of the world as well as the living symbol of the renaissance of Buddhist culture in Asia.

Very appropriately therefore, a strong committee has been formed, with Sir Manmatha Nath Mukerji as President and with members from the important religious groups of India, to celebrate its Golden Jubilee at the three places of Buddhagaya, Sarnath and Calcutta, where the Society have been functioning uninterruptedly all these years. The final programme as settled by the Committee will include among other items (1) the inaugural meeting at the holy site of Buddhagaya (20th Dec., '41, at 3 P.M.), where the Society was inaugurated in 1891, (2) at the Mulagandhakuti Vihara, Sarnath, Benares, there will be an interesting programme extending over 3 days: 26th December 1 P.M. procession and Golden Jubilee meeting—27th December, worship of the Holy Relics and public meeting—28th December, Jubilee at the Maha Bodhi Vidyalaya, Sarnath with sports and prize distribution, (3) the Calcutta headquarters which developed gradually with the purchase of a plot in College Square in 1915 and, with the completion of the Dharmarajika Vihara in 1920, has also arranged a very interesting programme for the benefit of the Buddhists of Bengal, Sikkim, Tibet, Ceylon and Burma who may find it difficult to attend the functions at Buddhagaya and Sarnath. Thanks to the generous co-operation of the University of Calcutta which was the first University in India to organize systematic studies in Pali and Buddhism, the entire Senate Hall has been placed at the disposal of the Jubilee Celebrations Committee and at that Hall an Exhibition of Buddhist sculpture, paintings and other art objects will be held during the whole of the Christmas week. Special arrangements will be made to explain the valuable exhibits to the visitors and special days and guides will be assigned for Indian lady visitors as well as for the boys and girls of the school going age. The entire management of the Exhibition has been very kindly taken over by Mr. Devaprasad Ghosh, M.A., Curator, Asutosh Museum of Indian Art and Dr. Nihar Ranjan Roy, M.A., Ph.D., D.Litt., Librarian of the Calcutta University and Honorary Secretary of the Society of Indian Oriental Arts, who are co-operating with the Committee as Joint Secretaries. The opening of the Exhibition will be on the 20th December, 1941, and on the return of the party of pilgrims from Buddhagaya and Sarnath, the celebrations at Calcutta will start with Buddhist service at the Dharmarajika Vihara on the 30th December, at 9 A.M. and a public meeting at the University Institute Hall. On the 31st December, 1941 and 1st January, 1942, there will be public lectures and symposiums on Buddhist religion and philosophy, art and culture in which scholars and sympathisers, without distinction of colour,

caste or creed, will participate to make the Golden Jubilee of this noble institution in every way worthy of its tradition. The committee hopes that, with the co-operation of the public, it will be possible, inspite of the depressing conditions of the war, to achieve two of its cherished objects which would be of permanent value (1) the erection of a much needed Guest House near the headquarters of the Society in Calcutta and (2) the publication of the Golden Book of Buddhism to which notable scholars from India and abroad have already sent many valuable contributions.

For the convenience of the general public an information bureau has been opened at the Calcutta headquarters—4A, College Square, where all enquiries should be made regarding the Exhibition, lectures and other functions.

MY RESOLUTIONS

I shall do my utmost *not* to increase suffering near me or in the Universe. Therefore I shall *not* think unkind thoughts, say or write unkind words, commit unkind actions.

I shall do my utmost to diminish suffering near me and in the Universe by thinking kind thoughts, saying and writing kind words, performing kind actions.

P. M. DESHUMBERT.

CORRESPONDENCE

The Editor,
Maha Bodhi Journal,
Calcutta.

Sarnath,
Benares,
Nov. 24, 1941.

Dear Sir,

The November Number of your journal, contained a review of my Sutta-Nipata translation with Pali Text, Part I.

There is some controversy over the Pali refrain to be found in Sutta 3. *"eko care khaggavisana-kappo"*. My translation is "let one wander alone like the horn of a rhinoceros."

Your reviewer considers "a horned rhinoceros" a better rendering, and points out that this animal "wanders in loneliness, while a horn in itself has hardly the power of doing this."

The only book I have at hand for reference to the habits of this animal, is Nelson's Encyclopaedia. Living species are confined to Africa and Asia. Of the Asiatic species the largest is the one-horned Indian rhinoceros. Indeed, this is the characteristic of this particular Indian animal,—the one horn, in contrast to other horned animals which have two. Nowhere do I read that the habit of the rhinoceros is to live alone; but I do read that in habit "the animals are chiefly nocturnal".

Then the Pali Text Society's Pali-English Dictionary bases this compound word, *Khaggavisana* on Buddhaghosa's Commentary and the Culla-Niddesa.

Professor Kosambi kindly assisted me in this matter by giving me the full quotation from the Culla-Niddesa (page 323 Siamese edition.)

"KHAGGAVISĀNAKAPPO ti, yathā khaggassa nāma visāṇaṁ ekaṁ hoti adutiyaṁ evameva so Paccekasambuddho takkappo tassādiso tappaṭibhāgo".

(Just like the horn of a rhinoceros is alone, and there is no second one with it, similarly the Paccekabuddha is like that, is similar to it, he is just like it).

This explanation in Culla-Niddesa, a book of the Kuddaka Nikaya itself, should not leave any doubt about the correct rendering of this Pali refrain.

Truly yours,
SISTER VAJIRA.

BOOK REVIEW

UNIVERSITY OF CEYLON, ITS POWER AND PURPOSE—*By Dr. Kewal Matwani, Adyar, Madras. Pp. 49. Price As. 8/-.*

This pamphlet deals on the subject of the Ceylon University which created a good deal of controversy in the island.

The author gives in this small pamphlet a concise outline of the history of the Island and an ethnological survey of its people and he strikes home to the builders and upholders of the present-day civilisation, a few truths that deserve well to be taken into account. He then goes on to explain the purpose of the contemplated Seat of Learnings and gives an outline of the rules and the curriculum in different branches of the University.

The University is a noble undertaking and we certainly wish the promoters every success under the shadow of the "Triple Gem."

GEMS FROM THE DHAMMAPADA, SET I —*Seven differently illustrated cards, by Western Women's Buddhist Bureau, 715 Mc Allister St. San Francisco, California, U. S. America.*

Here is a little garden offered us—cards charmingly illustrated to fit sayings of that immortal Book. The ladies of the Buddhist Bureau of America are deserving of our highest appreciation for the pains they are taking to present the noble teaching to the world, in this artistic way. We hope we shall be favoured with other specimens of their useful and beautiful productions.

SANKARACHARYA—*By Suryanarayana Sastri. Published by Natesan & Co., Madras. Pp. 428. Price As. -/12/-.*

One of those handy pocket editions which the firm of Natesan & Co. is so competent in producing, and through the medium of which they often give exalted literature at a rate that can be met by the many. The little book under review gives the life and teaching of Sankaracharya, and winds up with an appendix by the late Sister Nivedita, written in that lady's inimitable style, and by Sir S Radhakrishnan.

MAHA-BODHI SOCIETY—GOLDEN JUBILEE

The following have joined the Reception Committee by paying Rs. 10/- each.

(77) Dr. Kalidas Nag, Calcutta.
(78) Rao Saheb C. S. Srinivasachari, Madras.
(79) Mrs. Pearl W. Cooney, U. S. A.
(80) Mr. J. Choudhury, Bar-at-Law, Calcutta (plus donation of Rs. 15/-).

Those who have joined the Reception Committee by paying Rs. 5/- each.

(1) Mr. S. N. Rudra, Calcutta.
(2) Mr. S. R. Dhavle, Calcutta.
(3) Mr. T. Sen Gupta, Calcutta.

Donations for the Dhammapala Guest House etc.

Mrs. N. L. Silva, Mt. Lavinia, Rs. 250/-; Mrs. K. B. Bandaranayake, Aranayake, Rs. 250/-; Mr. H. S. Wijeratna, Galle, Rs. 200/-; By a sympathiser, Rs. 100/-; Mr. D. L. P. Peiris, Colombo, Rs. 100/-; Mr. H. Weragama, Ratnapura, Rs. 100/-; Madam Wee Tian Heang Neoh, Penang, Rs. 50/-; Mrs. H. S. Peeris, Ratnapura, Rs. 50/-; Mr. J. L. Barua, Henrada, Rs. 50/-; Collected by Mr. A. W. Kannangara, Kandy, Rs. 40/-; Dr. R. Jayasingha, Khodaung, Rs. 25/-; Madam Khoo Saw Teen, Penang, Rs. 20/-; Ceylon Burma Trading Co., Maymyo, Rs. 15/-; Mrs. Seelawati Ranasingha, Colombo, Rs. 12/-; Miss Wee Poh Neoh, Penang, Rs. 10/-; Mr. and Mrs. Chuah Kok Wee, Penang, Rs. 10/-; Mr. and Mrs. Ong Beng Keaw, Penang, Rs. 10/-; Madam Koe Seok Lan, Penang, Rs. 10/-; Mr. A. Amarasingha, Magwe, Rs. 10/-; Ceylon Curio Home, Mandalay, Rs. 10/-; Senator U Ba U, Yenangyaung, Rs. 10/-, Mr. K. M. W. Andrishamy, Penang, Rs. 10/-; Mr. G. R. Appuhamy, Kalatkohopitiya, Rs. 10/-; Mr. M. S. Fernando, Wellawatta, Rs. 10/-; Mr. W. P. H. Perera, Wellawatta, Rs. 10/-; Mr. M. A. Kirisadawa, Gampola, Rs. 10/-; Mrs. T. Ba Hli, Insein, Rs. 10/-; Mr. E. U. B. Senaviratne, Peradeniya, Rs. 10/-; Mr. and Mrs. G. A. W. Charles, Penang, Rs. 8/-; Mr. G. P. M. James Singho, Waharaka, Rs. 7/8/-; Madam Lim Heng Jiew and others, Rs. 7/8/-; Members of the Buddhist Institute, Myaikhin, Rs. 7/-; Mrs. M. Johana Kosta, Nugegoda, Rs. 5/; Mr. G. E. Perera, Nugegoda, Rs. 5/-; U San Tin, Khodaung, Rs. 5/-; Mr. Wijesena Nanayakkara, Matale, Rs. 5/-; The Ceylon Stores, Yenangyaung, Rs. 3/-; Small collections in Penang, Rs. 2/8/-; Upasaka K. Dharmapala, Re. 1/-.

NOTES AND NEWS

Golden Jubilee of the Maha Bodhi Society.

As announced in our previous issue, the Golden Jubilee of the Maha Bodhi Society will be celebrated in Calcutta on the 30th, 31st December 1941 and 1st January 1942, Buddhagaya on the 24th and Sarnath on the 26th, 27th and 28th December, 1941. The society has many well-wishers throughout the world and it is impossible to send them invitations individually owing to obvious reasons. We, therefore, hereby cordially invite them to join the celebrations and make the event an unqualified success.

* * *

Golden Jubilee Fund.

Our appeal for donations towards the Jubilee Fund, the primary object of which is to erect the Dharmapala Guest House in Calcutta, has met with an encouraging response but there is still a very long way to go before the full amount necessary is raised. While thanking those who have so generously responded to our appeal, may we request others also to forward their contributions as early as possible.

* * *

Mr. Rajah Hewavitarne.

Mr. Rajah Hewavitarne, one of the Trustees of the Society, visited Calicut and other centres of the Society in Malabar last month. During his stay he inspected the newly started school at Manoor as well as other centres and delivered a lecture to a large audience. Pleased with the work done by Bhikkhu Dhammaskhandha, he gave a donation to complete an urgent piece of work at Calicut.

JUBILEE NUMBER
OF
" THE MAHA-BODHI "

The January 1942 number of the Maha Bodhi Journal will be issued as the special Golden Jubilee number to commemorate the 50th anniversary of the Society and the journal. It will be a superb publication containing valuable articles on Buddhism, Buddhist history and allied subjects, as well as numerous blocks. Owing to the heavy cost of paper and printing it has been decided to strictly limit the number of copies to be printed. Those who wish to obtain copies are requested to book their orders immediately. The price of the special number is Re. 1/- (including postage).

Our esteemed Vice-President Sir U Thwin, Kt., has kindly sent a donation of Rs. 500/- for the expenses of the publication.

All articles, messages, photographs, advertisements etc., for insertion in this issue should reach the Editor on or before the 25th December, 1941.

We are glad to announce that a number of leading writers have agreed to contribute articles to this special number.

Mr. St. Nihal Singh, the world famous author and journalist, will write about his impressions of the late Ven. Anagarika Dharmapala.

Dr. Radhakumud Mookerjee, Professor of History, Lucknow University, who is recognised as one of the leading Indian Scholars, will contribute an article on "Asoka", while Mr. O. C. Gangoly, the well-known art critic, will deal on Buddhist Art.

Mr. Basil Crump, a personal disciple of the late Madam Blavatsky, will write on the services rendered to Buddhist cause by the founders of the Theosophical Society.

Mr. Sukumar Haldar, whose excellent articles have been a regular feature of the "Maha Bodhi Journal", is another contributor.

This issue will also contain a full report of the Jubilee Celebrations.

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